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TO THE  
High and Mighty Prince  
CHARLES  
Prince of WALES.

**C**hrift Jesus, the <sup>1</sup> Prince  
of Princes, *blefs your*  
Highness *with length*  
*of days, and an in-*  
*crease of all Graces,*  
*which may make you truly prosper-*  
*ous in this life, and eternally hap-*  
*py in that which is to come.*

<sup>1</sup> 1 Tim. 6.  
15.  
Apoc. 17. 14.

Jonathan *shot* <sup>2</sup> three Arrows, to  
*drive David further off from Saul's*  
*fury: and this is the third Epistle,*  
*which I have written, to draw your*  
*Highness nearer to God's favour, by*  
*directing your heart to begin (like*  
*Josiah) in your* <sup>3</sup> *youth to seek*  
*after the God of David (and of*  
*Jacob) your Father. Not but that I*

<sup>2</sup> 1 Sam. 20.  
20.

<sup>3</sup> 2 Chro. 4. 3.

A 2 know

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## The Epistle

<sup>1</sup> Qui monet ut facias quod jam facis, ipse monendo laudat & hortatu comprobat acta suo.  
<sup>2</sup> 2 Cor. 8. 7.

*know that your Highness doth this without mine admonition; but because I <sup>1</sup> would with the Apostle have you to <sup>2</sup> abound in every grace in Faith and Knowledge, and in all diligence, and in your love to God's service and true Religion. Never was there more need of plain and unfeigned Admonition: for the Comick in that saying; seems but to have prophesied of our times, Obsequium amicos, veritas odium parit. And no marvel; seeing that we are fallen into the dregs of Time, which being the last, must needs be the worst days. And how can there be worse, seeing Vanity knows not how to be vainer, nor Wickedness how to be more wicked? And whereas heretofore those have been counted most holy, who have shewed themselves most zealous in their Religion; they are now reputed most discreet, who can make the least profession of their Faith. And that these are the last days appears evidently, because the Security of mens Eternal state hath so overwhelmed (as Christ foretold*  
it

Mat. 15. 1,  
&c.

## Dedicatory.

*it should) all sorts : that most who now live are become lovers of pleasures, more than lovers of God: And of those who pretend to love God, O God! what sanctified hearts can but bleed, to behold how seldom they come to Prayers? how irreverently they hear GOD's Word? What strangers they are at the Lord's Table; What assiduous spectators they are at Stage-Plays? where ( being Christians ) they can sport themselves to hear the Vassals of the Devil scoffing Religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use the Tobacco-pipes in their bibbing-houses. So that he who would now a-days seek in most Christians for the power, shall scarce almost find the very shew of godliness. Never was there more sinning, never less remorse for sin. Never was the Judge nearer to come, never was there so little preparation for his coming. And if the Bridegroom should now come, how many ( who think themselves*

Tim. 3. 4.

*' Exemplū accidit, Domino teste mulieris, quæ Theatrum adiit, & inde cum Demonio rediit, itaq; in exorcismo cum oneraretur immundus spiritus, quod ausus est fidelem aggredi; constanter & iustissime quidem (inquit) feci, in meo eam inveni? Tert. de Spect. lib. cap. 6. Therefore Tert. in cap. 6. calls the Stage, Diaboli Ecclesiam, & Cathedram Pestilentiarum. James 5. 9. Apoc. 21. 20.*

## The Epistle

Matth. 25. 8.

*wise enough, and full of all knowledge) would be found foolish Virgins, without one drop of the Oyl of saving Faith in their Lamps? For the greatest wisdom of most men in this age, consists in being wise, first to deceive others, and in the end to deceive themselves.*

*And if sometimes some good Book haps into their hands; or some good motion cometh into their heads, whereby they are put in mind to consider the uncertainty of this Life present: or how weak assurance they have of eternal Life, if this were ended; and how they have some secret sins, for which they must needs repent here, or be punished for them in Hell hereafter: Security then forthwith whispers the Hypocrite in the Ear, that though it be fit to think of these things, yet it is not yet time; And that he is yet young enough (though he cannot but know, that many millions as young as himself, are already in Hell, for want of timely repentance.) Presumption warranteth him in the other Ear*

## Dedicatory.

Ear, *that* he may have time hereafter, at his leisure to repent: *and that howsoever others die, yet he is far enough from Death, and therefore may boldly take yet a longer time to enjoy his sweet pleasures, and to increase his wealth and greatness. And hereupon (like Solomon's sluggard) he yields himself to a little more sleep; a little more slumber, a little more folding of the hands to sleep in his former sins; till at last Despair (Security's ugly Hand-maid) cometh in unlooked for, and shews him his Hour-glass; dolefully telling him, that his time is past; and that nothing now remains but to die, and be damned. Let not this seem strange to any, for too many have found it too true; and more, without more grace, are like to be thus soothed to their end, and in the end snared to their endless perdition.*

Prov. 6. 10.

*In my desire therefore of the common salvation, but especially of your Highnesses everlasting Welfare, I have endeavoured to extract (out of*

Judev. 3.



## The Epistle.

*the Chaos of endless Controversies )  
the old Practice of true Piety, which  
flourished before these Controversies  
were hatched; which my poor labours  
( in a short while ) come now forth  
again the 37 time under the gracious  
protection of your Highness favour.  
and by their entertainment seem not  
to be altogether unwelcome to the  
Church of Christ. If to be pious,  
hath in all Ages been held the truest  
honour: how much more honourable  
is it in so impious an Age, to be the  
true Patron and Pattern of Piety?  
Piety made David, Solomon, Jehosaphat,  
Ezechias, Josias, Zerubbabel,  
Constantine, Theodosius, Edward  
the Sixth, Queen Elizabeth, Prince  
Henry, and other religious Princes  
to be so honoured, that their names  
( ever since their death ) smell in the  
Church of G O D like a precious  
Ointment, and their remembrances  
sweet as Honey in all mouths, and  
as Musick at a Banquet of Wine:  
when as the lives of others, who  
have been godless and irreligious  
Princes; do rot and stink in the  
me-*

Eccles. 7. 2.  
& 4. 21.

## Dedicatory.

memory of God's people. And what honour is it for great men to have great Titles on Earth, when God counts their names unworthy to be written in his Book of Life in Heaven?

<sup>1</sup> Luke 10.  
20.  
Apoc. 17.8.

*It is Piety that imbalms a Prince his good name, and make his face to shine before men, and glorifies his Soul among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people: so by frequent praying (which is our talking with God) and hearing the Word, (which is God's speaking unto us) we shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is uncertain to all, (especially to Princes) what argument is more fit both for Princes and People to study, than that which teacheth sinful man to deny himself, by mortifying his corruption, that he may enjoy Christ the Author of his salvation? to renounce these false and momentary pleasures of the World, that he may attain to*

Exod. 34.  
29, 30.

2 Cor. 3. 18.

## The Epistle

*the true and internal joys of Heaven, and to make them truly Honourable before God in Piety, who are now only Honourable before men in vanity. What charges soever we spend in earthly vanities, for the most part, they either die before us, or we shortly die after them; but what we spend like <sup>1</sup> Mary in the Practice of Piety, shall remain our true memorial for ever. For <sup>2</sup> Piety hath the promise of this life, and of that which shall never end. But <sup>3</sup> without Piety there is no internal comfort to be found in Conscience, nor external peace to be looked for in the World, nor any eternal happiness to be hoped for in Heaven. How can Piety but promise to her self a zealous Patron of your Highness, being the sole Son and Heir of so gracious and great a Monarch, who is not only the Defender of the Faith by Title, but also a Defender of the Faith in Truth, as the Christian World hath taken notice, by his learned confuting of Bellarmine's over-spreading Heresies, and his sup-*  
*pres-*

<sup>1</sup> Mat. 26. 13.

<sup>2</sup> 1 Tim. 4. 8.

<sup>3</sup> Principi-  
bus ad salu-  
tem sola fa-  
tis vera est  
pietas, ab-  
que illa vero  
nihil est vel  
exercitus,  
vel Impera-  
toris forti-  
tudo, vel  
apparatus  
reliquus,  
Zoz. Ecclef.  
hist. l. 9. c. 1.

## Dedicatory.

pressing, in the blade of Vorstius  
 Athean blasphemies? *And how easie*  
*is it for your Highness to equal (if*  
*not exceed) all that went before*  
*you in Grace and Greatness, if you*  
*do but set your heart to seek, and to*  
*serve God, considering how Religi-*  
*ously your Highness hath been edu-*  
*cated by godly and virtuous* <sup>1</sup> *Go-*  
*vernours and Tutors; as also that*  
*you live in such a time wherein God's*  
*providence and the King's Religious*  
*care have placed over this Church*  
*(to the unspeakable comfort thereof)*  
*another venerable* <sup>2</sup> *Jehojada, that*  
*doth good in our Israel, both to-*  
*wards God, and towards his House;*  
*of whom your Highness at all times,*  
*in all doubts, may learn the sincerity of*  
*Religion, for the Salvation of your*  
*inward Soul; and the wisest counsel,*  
*by the direction of your outward*  
*state? And to excite you the rather to*  
*the zealous Practice of divine Piety;*  
*often suppose with your self, that*  
*your Highness hears your Religious*  
*Father James speaking unto you, as*  
*sometimes holy David spake to his*  
*Son.*

<sup>1</sup> The ho-  
 nourable Sir  
 Robert Cary  
 Knight, and  
 the Religi-  
 ous Lady  
 Cary his  
 Wife, Mr.  
 Thomas  
 Murray,  
 Sir James  
 Fullerton.  
<sup>2</sup> 2 Chron.  
 24. 16.  
 The graci-  
 ous Arch-  
 Bishop of  
 Can. G. A.

<sup>1</sup> Chron. 1. 9.

## The Epistle

Son Solomon : And thou *Charles* my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.

*To help you the better to seek, and serve this God Almighty, who must be your chief Protector in life, and only comfort in death, I here once again, on my bended knees, offer my old Mite new stampt into your Highness's hand; daily for your Highness offering up unto the most High, my humblest Prayers, that as you grow in age and stature, so you may (like your Master Christ) increase in wisdom and favour with God and all good men. This suit will I never cease. In all other matters I will ever rest,*

*Your Highness humble servant  
during life to be commanded.*

Lewes Baily.

---

A D  
CAROLUM  
PRINCIPEM.

*Tolle Malos, extolle Pios, cognosce Teipsum;  
Sacra tene, Paci consule, disce pari.*

---





TO THE  
Devout Reader.

**I** Had not purposed to enlarge the last Edition, save that the importunity of many, devoutly disposed, prevailed with me, to add some points, and to amplify others. To satisfie whose Godly Requests, I have done my best endeavour, and withal, finished all that I intend in this Argument. If thou shalt hereby reap any more profit, give God the more praise: and remember him in thy Prayers, who hath vowed both his life and his labours, to further thy Salvation as his own. Farewel in the Lord Jesus.

THE



THE CHIEF  
CONTENTS  
Of this Book.

**A** Plain description of God in respect  
of his Essence, Persons, and Attri-  
butes so far as every Christian  
should competently endeavour to  
learn to know; with sundry sweet Observa-  
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THE



THE  
PRACTICE  
OF  
PIETY.

Directing a Christian how to  
walk, that he may *please*  
*God.*

**W** *Hoever* thou art that  
lookest into this *Book*,  
never undertake to  
read it, unless *thou* first *resolvest* to  
become from thy heart, an unfeign-  
ed *Practitioner* of *Piety*. Yet read  
it, and that *speedily*, lest before  
thou hast read it over, *God* (by  
some unexpected death) cut thee  
off, for thine inveterate *Impiety*.

The



The Practice of Piety consists

1. In knowing
  1. The Essence of God, & that in respect of
    1. The diverse manner of being therein, which are three Persons,
      1. The Father.
      2. The Son.
      3. Holy Ghost.
    2. The Attributes thereof, which are either
      - Nominal, or
        1. Simpleness.
        2. Infiniteness.
      - Real,
        1. Absolute,
          1. Life.
          2. Understanding.
          3. Will.
          4. Power.
          5. Majesty.
        2. Relative,
          1. Corruption.
          2. Renovation.
    2. Thy own self, in respect of thy state of
      1. Corruption.
      2. Renovation.
  2. In glorifying God aright
    1. By thy life, in dedicating thy self devoutly to serve him,
      - Ordinarily,
        1. Privately, in thine own Person.
        2. Publicly,
          1. With thy Family every day.
          2. With the Church on the Sabbath Day.
      - Extraordinarily, by
        - Fasting.
        - Feasting.
    2. By thy death, in dying
      1. In the Lord.
      2. For the Lord.

Unless

Unless that a Man doth truly know God, he neither can, nor will worship him aright; for how can a Man love him whom he knoweth not? and who will worship him, whose help a man thinks he needeth not? and how shall a man seek remedy by Grace, who never understood his misery by Nature? Therefore (saith the Apostle) He that cometh to God, must believe that God is, and that he is the rewarder of them that seek him.

And forasmuch as there can be no true Piety, without the knowledge of God, nor any good Practice, without the knowledge of a man's own self: he will therefore lay down the knowledge of God's Majesty, and Man's misery, as the first and chiefest ground of the Practice of Piety.

Tum Deum amare libet, cum persuasum habemus ipsum esse optimum maximum, ubique presentem, omnia in nobis efficientem, eum in quo vivimus, movemur, sumus, Bucer. in Psal. 115. Heb. 11. 6.

Danda imprimis opera est ut Deum norimus, quotquot felices esse volumus. Quid noscitis si te ipsum nescitis.



# A PLAIN DESCRIPTION OF THE

*Essence and Attributes of GOD, out of the holy Scripture, so far forth as every Christian must competently know, and necessarily believe that will be saved.*

<sup>1</sup> Psal. 145. 3.  
<sup>2</sup> 1 Tim. 6. 16.  
<sup>3</sup> Deut. 14. & 4. 31. & 31. 29. & 6. 4.  
 Isa. 45. 5, 6, 7, 8.  
 1 Cor. 8. 4.  
 Ephes. 4. 5, 6.  
 1 Tim. 2. 8.  
<sup>4</sup> John 4. 24.  
 2 Cor. 1. 17.  
<sup>5</sup> 1 Kings 8. 17.  
 Psal. 147. 5.  
<sup>6</sup> Deut. 32. 4.  
<sup>7</sup> Exod. 3. 14.  
<sup>8</sup> 1 Cor. 8. 6.  
 Acts 17. 25.  
 Rom. 11. 36.  
<sup>9</sup> Heb. 1. 3.

**A**lthough no Creature can define what God is, because he is <sup>1</sup> *incomprehensible*, and <sup>2</sup> *dwelling in inaccessible Light*: yet it hath pleased his Majesty to reveal himself in his *Word* unto us, so far as our weak capacity can best conceive him. Thus,

*God is that* <sup>3</sup> *one* <sup>4</sup> *spiritual* and <sup>5</sup> *infinitely* <sup>6</sup> *perfect* <sup>7</sup> *Essence*, whose being is <sup>8</sup> *of himself eternally*.

In the *Divine Essence* we are to consider two things: First, the *diverse manner of being therein*: Secondly, the *Attributes thereof*.

The *diverse manner of being therein*, are called <sup>2</sup> *Persons*.

A Person is a <sup>1</sup> distinct Substance of the <sup>2</sup> whole Godhead.

There are <sup>3</sup> three Divine Persons, the Father, the Son, and the Holy Ghost: These three Persons are not three several Substances, but three distinct Substances; or three divers manner of Beings of <sup>4</sup> one and the same Substance, and Divine Essence. So that a Person in the Godhead is an Individual understanding, and Incommunicable Substance, living of it self, and not sustained by another.

In the Unity of the Godhead, there is a <sup>5</sup> plurality, which is not accidental, ( for God is a most pure Act, and admits no accidents ) nor essential; ( for God is one Essence only ) but <sup>6</sup> personal.

in omnibus, & unum omnia, Aug. lib. 6. de Trin. c. ult. <sup>5</sup> Gen. 1. 26. & 3. 22. & 1. 7. Isa. 6. 8. <sup>6</sup> Personæ Divinitatis distinguuntur personaliter five *πρὸς ὅτι οὐκ ἔστιν ὁ Θεὸς ὁ Θεός*.

<sup>1</sup> John 1. 1.  
& 5. 31, 37.  
& 14. 10.

<sup>2</sup> Col. 2. 9.  
<sup>3</sup> Gen. 1. 26.

& 3. 22.

& 11. 7.

Exod. 20. 2.

Hos. 1. 4, 7.

Isa. 63. 9, 10.

Zach. 3. 2.

Hag. 2. 5, 6.

<sup>1</sup> John 5. 7.

Mat. 3. 16, 17.

& 20. 19.

John 14. 26.

<sup>2</sup> Cor. 13. 13.

<sup>3</sup> Singula  
sunt in sin-  
gulis, & om-  
nia in singu-  
lis & singula

The Persons in this one Essence are but three. In this <sup>7</sup> Mystery there is *alius & alius*, another and another; but not *aliud & aliud*, another thing and another thing.

The Divine Essence in it self, is neither divided nor distinguished, but the three Persons in the Divine Essence are distinguished amongst themselves three manner of ways.

1. By their Names.

2. By their Order.

3. By their Actions.

<sup>7</sup> Deus est  
divise, unus  
in Trinitate,  
& inconfuse.  
trinus in Trinitate.  
Justin, in *ca. 3. m. s.*

1. Ay

## I. By their Names, Thus :

**T**HE first Person is named the *Father* : First, in respect of his <sup>1</sup> *natural Son* *Christ* ; Secondly, in respect of the *Elect* ; his <sup>2</sup> *adopted Sons* ; that is, those who being not his Sons by *Nature*, are made his Sons by *Grace*.

The second Person is named the <sup>3</sup> *Son*, because he is <sup>4</sup> begotten of his <sup>5</sup> *Faather's* substance or nature ; and he is called the *word* ; First, because the <sup>6</sup> conception of a word in a man's mind, is the nearest thing that in some sort can shadow unto us the manner how he is eternally begotten of his *Father's* substance ; and in this respect he is also called, the *wisdom of his Father*, Pr.8.

12. Secondly, because that by <sup>7</sup> *him* the *Father* hath from the beginning declared his *will* for our salvation ; hence he is called λόγος quasi λέγων, the person speaking with or by the *Father*. Thirdly, because he is the chief Argument of all the word of God ; or that *WORD* whereof *GOD* spake when he promised the blessed seed to the *Fathers* under the Old Testament.

The third Person is named the *Holy Ghost* ; First, because he is <sup>8</sup> *spiritual*, without a body. Secondly, because he is *spired*, and as it were breathed from both the <sup>9</sup> *Father* and the *Son*, that is, pro-

<sup>1</sup> Mat. 11. 27.

Matth. 3. 17.

<sup>2</sup> Isa. 63. 16.

Eph. 3. 14, 15.

<sup>3</sup> Pro. 30. 4.

<sup>4</sup> Psal. 2. 7.

<sup>5</sup> Heb. 1. 3.

Phil. 2. 6.

<sup>6</sup> Basil. sup.

5. Joh. Sicut

mens cogi-

tando in se-

ipfam refle-

ctitur, &

λόγος inter-

num gignit,

ita mens illa

æterna quæ

est Deus pa-

ter, in seip-

sam intelli-

gendo re-

flexa, λόγος

æternum

modo inef-

fabili genu-

it. Et sicut

exterior

λόγος & λόγος

interioris

effigies qua-

li est ; ita

æternus ille

λόγος & οὐ-

ραίνων, æterni Patris imago est & Majestatis character. Heb.

L3. John 1. 18. Treb. 1. 4. c. 14. <sup>7</sup> Acts 10. 43. Heb. 1. 1. Luke 24.

27. John 5. 45. Acts 3. 22, 23, 24. Isa. 63. 10. 2 Cor. 13. 13. <sup>8</sup> 1 John

4. 14. 2 Cor. 3. 17. <sup>9</sup> John 20. 21, 22. Gal. 4. 6. John 25. 26.

ceedeth from them both. And he is called *Holy*, both because he is <sup>1</sup> *holy* in his own Nature, and also the immediate <sup>2</sup> *sanctifier of God's elect people.*

2. By their Order ; Thus,

**T**HE *Persons* of the Godhead are either the *Father*, or those which are <sup>3</sup> of the *Father*.

The *Father* is the <sup>4</sup> first Person in the glorious *Trinity*, having neither his *Being* nor *Beginning* of any other but of himself; begetting his *Son*, and together with his *Son* sending forth the *Holy Ghost* from everlasting. The *Persons* which are of the *Father*, are those who in respect of the *personal existence* have the whole *Divine Essence* eternally communicated unto them from the *Father*. And those are either from the *Father* alone, as the *Son*; or from the *Father* and the *Son*, as the *Holy Ghost*.

The *Son* is the second Person in that glorious *Trinity*, and the only begotten *Son* of his *Father*, not by *Grace*, but by *Nature*; having his <sup>5</sup> being of the *Father* alone, and the whole being of his *Father* by an eternal and incomprehensible generation; and with the *Father* sendeth forth the *Holy Ghost*. In respect of his *absolute Essence*, he is of himself; but in respect of his *Person*, he is, by an *eternal generation*, of his *Father*. For the *Essence* doth

personalis per æternam generationem à Patre existet: ideoque non est ἀὐτοῦς, John 6. 3, 17. John 5. 10. Mich. 5. 1. John 1. 1.

B

not

<sup>1</sup> 1 Pet. 1. 15, 16.  
<sup>2</sup> 1 Cor. 3. 18.  
1 Thes. 4. 23.  
1 Pet. 1. 2.

<sup>3</sup> Origo essentia in divinis nulla est, origo personarum locum habet in filio, & Spiritu Sancto. Pater enim est prior Filio, non tempore, sed ordine. Alsted.  
<sup>4</sup> Mat. 28. 19.  
1 John 5. 7.  
Ideo dicitur Pater.

ἀπαρχὴς, ἀγέννητος.  
<sup>5</sup> Filius Dei ὁ λόγος, quoad essentiam absolutam, est quidam à seipso & ἀὐτοῦς, sed ratione τῆς γενέσεως, sive esse



• Psalm 2. 7.

Heb. 1. 5.

Aliud est  
habere essen-  
tiam divi-  
nam à seip-  
so, & habere

essentiam  
divinam à  
seipso exis-  
tentem: re-  
mota enim  
relatione ad  
Patrem sola  
restat Essen-  
tia quæ est à  
seipso; hinc  
filius dicitur  
principatus  
non essenti-  
atus. Th.  
sum. pag.  
q. 11.

• John 5. 16.

John 16. 15.

Therefore

Rom. 8. 9.

the Holy

Ghost is cal-

led the Spi-

rit of Christ.

Spiritus S. à

Patre, & à

Filio, &c.

not beget an *Essence*, but the <sup>1</sup> *Person* of the *Father* begetteth the *Person* of the *Son*, and so he is *God of Gods*, and hath from his *Father* the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third *Person* in the blessed *Trinity*, <sup>2</sup> *proceeding* and sent forth equally from both the *Father* and the *Son*, by an eternal incomprehensible *spiration*. For as the *Son* receiveth the whole Divine *Essence* by *generation*: so the *Holy Ghost* receiveth it wholly by *spiration*.

This *Order* betwixt the three *Persons* appeareth, in that the *Father* begetting, must in order be before the *Son* begotten; and the *Father* and *Son*, before the *Holy Ghost* proceeding from both.

This *Order* serves to set forth unto us two things; First, the manner how the *Trinity* worketh in their *external actions*; as, that the *Father* worketh of himself, by the *Son* and the *Holy Ghost*; the *Son* from the *Father*, by the *Holy Ghost*; the *Holy Ghost* from the *Father* and the *Son*. Secondly, To distinguish the first and immediate beginning, from which those external and common *Actions* do flow. Hence it is, that forasmuch as the *Father* is the *Fountain* and *Original* of the *Trinity*; the beginning of all *external* working, the *Name* of *God* in relation, and the *Title* of *Creator* in the *Creed* are given in a  
spe-

special manner to the Father; the Redemption to the Son, and our Sanctification to the person of the Holy Ghost, as the immediate agents of those actions.

And this also is the cause, why the Son, as he is Mediator, referreth all things to the <sup>1</sup> Father not to the Holy Ghost; and that the Scripture so often saith, that we are <sup>2</sup> reconciled to the Father.

This Divine Order or Oeconomy excepted, there is neither first nor last, neither superiority nor inferiority among the three persons; but for nature they are co-essential, for dignity co equal, for time co-eternal.

The whole Divine Essence is in every one of the three persons; but it was incarnate <sup>3</sup> only in the second Person of the Word, and not in the Person of the Father, or of the Holy Ghost, for three reasons.

First, that God the Father might the rather set forth the greatness of his love to Mankind, in giving his first and only begotten Son, to be incarnated, and to suffer death for Man's salvation.

Secondly, That he who was in his divinity the Son of God, should be in his Humanity the Son of Man: lest the name of Son should pass unto another, who by his eternal Nativity was not the Son.

tione. Aug. Serm. 3. de Temp. John 2. 6. Rom. 8. 12. & 5. 5, 8, 10. Hoc mirum fœdus semper mens cogitat: uno hoc ne dubita fœdere parta salus, Mel. Ut qui erat in Divinitate Dei Filius, fieret in humanitate hominis Filius, ne nomen alii ad alterum transfiret, qui non esset æterna nativitate Filius. Aug.

John 14. 1.  
Rom. 8. 3.  
1 Cor. 8. 6.  
1 Cor. 1. 24.

<sup>1</sup> Mat. 11.  
25, 26, 27.  
<sup>2</sup> John 5. 19,  
20, 21, 22,  
23.  
John 11. 41,  
42.  
John 12. 49.  
2 Cor. 2.  
18, &c.

<sup>3</sup> Incarnatio  
verbi proprie non  
Spiritu  
sancto nisi  
ἐν ἰουδαίᾳ  
ἐθαυμάζετο  
ἡ αὐτοῦ  
ἐν αὐτῷ  
competit; Damas.  
de Ortho.  
fid. cap. 13.  
Implevit  
carnem in  
Christo Pa-  
ter & Spiritus  
S. sed  
majestate  
non suscep-

Congruebat  
filium assu-  
mere huma-  
nam natu-  
ram, ut hæc  
persona, quæ  
est substan-  
tialis imago  
æterni Patris  
restitueret  
imaginem  
Dei in nobis  
corruptam.

Athan. Heb.

2. 17, 18.

Heb. 4. 15.

Infirmita-  
tes meræ  
privationis  
non præ  
dispositio-  
nis. Humana  
natura est  
distinctum  
individuum  
à natura  
divina, et si  
non sit di-  
stincta per-  
sona. Keck.  
Syst. Theol.  
lib. 3. p. 119.  
Uniti Hy-  
postatice,  
nihil est ali-  
ud quam na-  
turam hu-

manam non habere propriam existentiam, sed assumptam esse à  
Verbo æterno ad ipsam Verbi substantiam, Bellar. de incarnat.  
lib. 3. cap. 8. <sup>2</sup> Salvis & distinctis manentibus proprietatibus na-  
turæ tam assumentis, quam assumptæ, Acts 10. 28. Acts 17. 11.

Thirdly, Because it was meetest that  
that *Person*, who is the *substantial Image*  
of his eternal Father, should restore in  
us the *spiritual Image* of God, which we  
had lost,

In the *Incarnation* the *Godhead* was not  
turned into the *Manhood*; nor the *Man-  
hood* into the *Godhead*; but the *Godhead*,  
as it is the *second Person*, or *word*, assumed  
unto it the *Manhood*, that is, the *whole na-  
ture of Man*, body and soul; and all the na-  
tural properties and <sup>1</sup> infirmities thereof,  
*sin* excepted.

The *second Person* took not upon him the  
*Person* of man, but the *Nature* of man. So  
that the humane nature hath no personal  
subsistence of its own (for then there  
should be *two persons* in Christ) but it  
subsisteth in the *word*, the *second Person*.  
For, as the soul and body make but one  
person of man, so the Godhead and Man-  
hood make but one person in Christ.

The two natures of the Godhead and  
Manhood are so really united by a *perso-  
nal union*, that as they can never be sepa-  
rated asunder, so they are never <sup>2</sup> *con-  
founded*; but remain still distinguished  
by their several and essential *properties*,  
which they had before they were united.  
As for example, the *infiniteness* of the  
*Divine*, is not communicated to the Hu-

max

*mans nature, nor the finiteness of the Human to the Divine Nature.*

Yet by reason of this *personal union* there is such a *communion* of the *properties* of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As that God *purchased the Church with his own blood*; And that he *will judge the world by that Man whom he hath appointed*. Hence also it is, that though the humanity of Christ be a created, and therefore a *finite and limited nature*, and cannot be every-where present, by actual position, or local extension, according to his <sup>1</sup> *natural being*; yet because it hath communicated unto it the *personal subsistence* of the Son of God, which is *Infinite*, and without *limitation*, and is so united without God, that it is *no-where severed* from God; the body of God, in respect of his <sup>2</sup> *personal being*, may rightly be said to be every-where.

3. *The Acts by which the three Persons be distinguished.*

THE *Actions* are of two sorts; either External, respecting the *Creatures*; and those are after a sort common to every one of the three Persons; or internal respecting the Persons only amongst themselves, and are altogether *Incommunicable*.

The External and *communicable Actions* of the three Persons, are these.

The *Creation* of the World peculiarly

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be-

Dr. Field of the Church, Book 2. c. 35.

<sup>1</sup> Secundum esse naturale, Christus non est ubique.

<sup>2</sup> Secundum esse personale, Christus est ubique.

In operibus ad extra tres persone operantur simul, servato ordine personarum in operando.

<sup>1</sup> Rom. 11.  
36.

<sup>2</sup> As Redemption,  
Acts 20.28.  
and Sanctification,  
1 Pet. 1. 1.  
to the Father; Creation,  
John 1. 3. and Sanctification,

1 Cor. 1. 2.  
to the Son; Creation,  
Psalm 33. 6.  
and Redemption, Eph.  
4. 30. to the Holy Ghost:  
joyntly all to each,

1 Cor. 6. 11.  
Opera Trinitatis ad  
extra indivisa ad intus  
divisa. Personarum nomen,  
non est aliquid ab essentia  
abstractum, ac separatum:

Faius Theol. disp. 2. Persona est ipsa essentia Divina, contracta ad certum & peculiarem subsistendi modum. Zanchius. Persona gignit, & gignitur: Essentia nec gignit, nec gignitur, sed communicatur. Alsted.

belongeth to God the *Father*: The redemption of the Church to God the *Son*, and the *Sanctification* of the *Elect* to God the Holy Ghost. Because the <sup>1</sup> *Father* created, and still governeth the World by the *Son* in the Holy Ghost: therefore these external actions are indifferently, in <sup>2</sup> *Scripture*, oftentimes ascribed to each of the three *Persons*, and therefore called *communicable* and divided *Actions*.

The *eternal* and *incommunicable Affi-*  
*ons*, or properties of the three *Persons* are these:

1. To *beget*; and that belongeth only to the *Father*, who is neither made, created, nor begotten of any.

2. To be *begotten*; and that belongeth only to the *Son*, who is of the *Father* alone, not made, nor created, but begotten.

3. To *proceed* from both; and that belongeth only to the Holy Ghost, who is of the *Father* and the *Son*; neither made, nor created, nor begotten, but proceeding.

So that when we say, that the Divine *Essence* is in the *Father* unbegotten, in the *Son* begotten, and in the Holy Ghost proceeding; we make not three *Essences*, but only shew the *diverse* manners of *subsisting*, by which the *same* most simple, *eternal* and *unbegotten Essence* *subsisteth* in each *Person*: namely, that is not in the

*Father*

Father by *generation*, that it is in the Son communicated from the Father by *generation*: and in the Holy Ghost communicated from both the Father and the Son by *proceeding*.

These are incommunicable *Actions*, and do but make an *essential*, *accidental*, or *rational*, but a *real* distinction betwixt the three Persons. So that he who is the Father in the *Trinity*, is not the Son: He who is the Son in the *Trinity*, is not the Father: He who is the Holy Ghost in the *Trinity*, is neither the Son nor the Father, but the *Spirit*, proceeding from both; though there is but one and the same *Essence* common to <sup>1</sup> all three. As therefore we believe, that the Father is God, the Son is God, and the Holy Ghost is God: So likewise we believe that God is the Father, God is the Son, and God is the Holy Ghost. But by reason of this real distinction, the person of the one is not, nor ever can be the person of the other. The three Persons therefore of the Godhead, do not differ from the *Essence*, but <sup>2</sup> formally: but they differ really one from another, and are so distinguished by their *hypostatical* properties. As the Father is God, begetting God the Son: the Son is God, begotten of God the Father: and the Holy Ghost is God, proceeding from both God the Father, and God the Son.

Hence it is that the Scriptures use the Name of God two manner of ways: Ei-

B 4

ther

<sup>1</sup> Quum unum cogitotrium incomprehensibili luce involvor, Nazian.

<sup>2</sup> Quamvis personarum essentia non ideo sit omnino aliud, differt non numero, quia in Divinis foret quaternitas, non re, quia essentia de personis predicatur sed formaliter  $\alpha\phi\lambda\epsilon\gamma\omega$  five ratione ratiocinante: Essentia Divina non differt personis, ut res à rebus, sed ut res à suis modis; nam in Deo non est res, & res, sed res, & modus Dei,  $\delta\epsilon\iota\alpha\delta\omega\varsigma$ .

Nomen Dei  
essentialiter  
positum,  
non minus  
Filium &  
Spiritus  
Sanctum  
quam Pa-  
trem desig-  
nat.

<sup>2</sup> *ὁμοούσιον* τῷ  
πᾶσι Sacra-  
mentum hoc  
venerandum  
non scrutan-  
dum quo-  
modo plu-  
ralitas in  
sit in uni-  
tate, & uni-  
tas in plura-

litate. Scrutari hoc temeritas est, credere pietas, nosse vero vita  
aeterna, Bern. <sup>3</sup> Neq; ad loquendum digne de Deo lingua sufficit  
neq; ad percipiendum intellectus praevalet; magis ergo glorifica-  
re nos convenit Deum, quod talis est, qui & intellectum transcen-  
dit & cogitationis initium superat. Chrys. Hom. 2. Heb. <sup>4</sup> De Deo  
loqui etiam vere periculosissimum est, Arnob. <sup>5</sup> Lingua, mente, &  
cogitatione horresco quoties de Deo sermonem habeo. 2. Naz.

*Thus far of the diverse manner of Being in  
the Divine Essence, now of the Attributes  
thereof.*

Condescen-  
dit nobis  
Deus ut nos  
consumma-  
mus ei.  
Aug. de spe.  
cap. II. 2.

**A** *Attributes* are certain descriptions of  
the Divine Essence delivered in the  
Scriptures, according to the weakness of  
our capacity, to help us the better to un-  
derstand the nature of God's Essence, and  
to discern it from all other Essences.

The



The *Attributes* of God are of two sorts, either nominal or real:

The Nominal Attributes are of three sorts. 1. Those which signify God's Essence. 2. The Persons in the Essence. 3. Those which signify his *essential works*.

Of the first sort is the Name <sup>1</sup> *Jehovah*, or rather *Hajah*, which signifieth the *eternal being of himself*, in whom being without all beginning and end, all other beings both begin and end, *Isa. 42. 8. Psal. 73. 18.* God tells *Moses*, *Exod. 3. 6.* *That he was not known to Abraham, Isaac, and Jacob by his Name Jehovah.* Not but that they knew this to be the Name of God, (for they used it in all their prayers) but because they lived not to see God *effecting indeed*, that which he promised them in graciously delivering their seed out of *Egypt*, and in giving them the *real possession of Canaan's Land*, and so to be not only God Almighty, by whom all things were made; but also *performing indeed* to the Children that which he promised in his Word to the *Father*, which this Name *Jehovah* especially signifieth. And for this cause, *Moses* call'd God first *Jehovah*, when the *universal Creation* had its absolute being, *Gen. 2. 4.* And this admirable Name is given on the *Decalogues* forehead, which was pronounced upon the *Israelites*

*patefactionum.* *Ger. loc. 3. de Nat. Dei.* *Ex usu scripturæ res tunc dicuntur fieri, quando fiunt manifesta: Sic dicitur Spiritus Sanctus, nondum erat, id est, nondum innotuerat.* *Alsted. Lex. Thol. cap. 2.*

<sup>1</sup> *Exod. 15. 3.*

Ab Havah  
vel Haiah,  
Esse nam ita  
Deus est &  
seipso ut sit  
suum esse, &  
*αὐτὸ ὄν.*

Omnes hujus  
nominis li-  
teræ sunt  
spirituales,  
ut denote-  
tur Deum  
esse spiri-  
tum, *P. Mar.*  
*loc. com.*

*cap. 11. P.*  
*Morton de*  
*arc. serm. c.*

1. *Jehovah*  
non habet  
plurale & in  
scripturis  
soli vero  
Deo tribui-  
tur, *Locus*  
*Exod. 6. 2.*  
*Intelligen-*  
*dus est de*  
*gradibus*  
*divinarum*



Quod licet  
scribere ef-  
fari cur non  
liceret?

Theod. in  
Epit. Ens æ-  
ternum, æ-  
ternū. Fons  
est æternus  
æternus.

In promif-  
fionibus Je-  
hova est æternus.  
Ifa. 53. 7.  
John 12. 26.  
John 14. 23.  
John 6. 42.  
John 11. 5.

deliverance to be the *Rule of Righteousness*; after which they should serve their Deliverer in the promised Land.

This *Name* is so full of Divine Mysteries, that the *Jews* hold it a sin to pronounce it; but if it be no sin to write it, why should it be unlawful to pronounce it?

This holy Name of God teacheth us, First, what God is in himself, namely, *an eternal Being of himself.*

Secondly, how he is unto others, because that from him *all other Creatures* have received their *being.*

Thirdly, that we may confidently believe his Promises; for he is named *Jehovah*, not only in respect of *being*, and causing all things to *be*; but especially in respect of his *gracious Promises*, which without fail he will fulfil in his appointed time, and so cause that to be which was not before. And so this *Name* is a *golden Pludg* unto us, that because he hath *promised*, he will surely upon our *Repentance* forgive us all our sins; at the time of death receive our *souls*, and in the *Resurrection*, raise up our bodies in glory to life everlasting.

The second Name denoting God's Essence, is *Ehejeh*; but once read, *Exod. 3. 13.* of the same root that *JEHOVAH* is, and signifieth *I AM*, or *I WILL BE*; for when *Moses* asked God by what Name he should call him; God then named himself, *Ehejeh, Asher, Ehejeh; I am that*

*I am* : or *I will be* that *I will be* : signifying that he is an eternal, unchangeable being : for seeing every Creature is temporary and mutable, no Creature can say, *Ero qui tro*, *I will be that I will be*. This Name in the New Testament is given to our Lord Christ, when he is called *Alpha and Omega*, the beginning and the ending, <sup>1</sup> which is, *was*, and which is to come, the Almighty, Apoc. i. 8. For all time past and to come, is aye present before God. And to this Name, Christ himself alludeth, *John* 8. 58. *Before Abraham was, I A M.*

This Name should teach us likewise to have always present in our minds our first Creation, present corruption, and future glorification ; and not content our selves with *I was* good, or *I will be* good, but to be good presently ; that when ever God sends for us, he may find us prepared for him.

The third Name is *Jah*, which as it comes of the same root, so it is the contract of *Jehovah*, and signifieth Lord, because he is the <sup>2</sup> beginning and Being of Beings. It is a Name for the most part ascribed unto God, when some notable deliverance or benefit comes to pass according to his former Promise ; and therefore all Creatures in Heaven and Earth are commanded to celebrate and praise God in his Name *Jah*.

The fourth is *xwēlō* Lord, used often in the New Testament : for *xwēlō* or *xwēlō* signi-

<sup>1</sup> ὁ ὢν καὶ ὁ ἔσθις  
καὶ ὁ ἔρχομενος  
καὶ ὁ ὢν καὶ ὁ ἔρχομενος  
καὶ ὁ ὢν καὶ ὁ ἔρχομενος

<sup>2</sup> Deus est  
causa causa-  
rum & Ens  
entium.

Psal. 63. 19.  
Psal. 101. 18.  
Psal. 111. 1,  
&c.

Psal. 112. 1,  
&c.

Psal. 113.  
1, 9.

Psal. 115.  
17, 18.

Psal. 116. 19.  
Psal. 118. 5,

14.  
Psal. 125. 34.

Junius in  
Eirenico.

ὁ θεὸς  
 Polan.  
 Synt. Theol.  
 2. 3.  
 2. Mal. 1. 6.  
 Plato in  
 Cratyl.  
 Hinc illud  
 Virgil. De-  
 um nempe  
 ire per om-  
 nes terrasq;  
 tractusque  
 maris.  
 Zanch. Deus  
 est lux  
 ὁ θεὸς ὁ  
 Nomen Ele-  
 him est per-  
 sonarum  
 δὲ θεὸς  
 nov. Alsted.  
 Quam Ele-  
 him deum  
 persona di-  
 citur, Synec-  
 dochice di-  
 ctum est  
 propter Ef-  
 sentia uni-  
 tatem. Jun.

signifieth *I am*. Hence *κύριος* signifieth  
 the first Essence of a thing, or authority.  
 When it is absolutely given to God, it an-  
 swereth to the Hebrew Name *Jehovah*,  
 and is so translated by the seventy Inter-  
 preters; for God is so a Lord, that he is  
 of *himself* Lord of all. This Name should  
 always put us in remembrance to *obey*  
 his Commandments, and to fear his Judg-  
 ments, and to submit our selves to his blef-  
 sed will and pleasure, saying with *Eli*, *It*  
*is the Lord, let him do what seemeth him*  
*good*, 1 Sam. 3. 18.

The fifth is *Θεός* God, 500 times used  
 in the New Testament, and of prophane  
 writers commonly. It is derived ἀπὸ τοῦ  
*θεῖν*, because he runs through, and com-  
 passeth all things; or ἀπὸ τοῦ αἰθεῖν, which  
 signifieth to *burn* and *kindle*; for God is  
*Light*, and the Author both of *Heat*, *Light*,  
 and *Life*, in all Creatures, either imme-  
 diately of himself, or mediately by second-  
 ary causes. This Name is used either  
 improperly, or properly. Improperly,  
 when it is given either *figuratively* to  
 Magistrates, or *falsly* to Idols. But when  
 it is properly and absolutely taken, it sig-  
 nifieth the eternal Essence of God, being  
 above all things, and through all things;  
 giving life and light to all Creatures,  
 and preserving and governing them in  
 their wonderful frame and order. God  
 seeth all in all places; let us therefore  
 every where take heed what we do in his  
 sight.

Thus

Thus far of the Names which signify God's Essence.

The Name which signifies the Persons in the Essence, is chiefly one, *Elohim*.

*Elohim* signifieth the mighty Judges; it is a Name of the plural number, to express the Trinity of Persons in unity of Essence. And to this purpose the Holy Ghost beginneth the Holy Bible with this plural Name of God, joined with a Verb of the singular number, as *Elohim Bara, Dii creavit*, <sup>1</sup> The mighty God, or the three Persons in the Godhead created. The Jews also note in the Verb *Bara*, consisting in the original of three Letters the mystery of the Trinity. By *Beth, Ben*, the Son; by *Resh, Ruach*, the Spirit; by *Aleph, Ab*, the Father. But this holy mystery is more clearly taught by *Moses*, Gen. 3. 22. And *Jehovah Elohim* said; Behold the Man is become one of us. And Gen. 19. 14. *Jehovah* rained upon Sodom and upon Gomorrah brimstone and fire from *Jehovah* out of Heaven; <sup>2</sup> that is, God the Son from God the Father, who hath committed all judgment unto the Son, John 5. 22. See Psalm 33. 6. Isa. 63. 9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah*, he swore; because that in all weighty causes, when necessity requireth an Oath to decide the truth, we are only to swear by the Name of God; which is the great and righteous Judge of Heaven and Earth.

This Name *Eloah* is but seldom used,

<sup>1</sup> The like you may read, Deut. 6. 4. Josh. 2. 9.

<sup>2</sup> Sic Marcus Arethusius in Smyrnenſi Concilio ſancte expoſuit. Socrat. Eccleſ. Hiſt. l. 2. c. 30.

This place  
well urged  
had grinded  
*Arius* in  
pieces.

<sup>1</sup> Elohim  
Kedofschim  
Hi Dii fan-  
cti ipse.

as Heb. 3. 3. *John* 4. 9. *Job* 12. 4. & 15. 8.  
36. 2. *Psalm* 18. 32. *Psalm* 11. 7. Once  
it hath a noun plural joined to it, *Job*  
35. 10. None saith, where is *Eloah* *Gesai*, the  
*Almighty my Maker*? to note the mystery  
of the eternal Trinity. Many times also  
*Elohim* the plural number is joyned with  
a verb singular, to express emphatically  
this mystery, *Gen.* 35. 7. 2 *Sam.* 7. 13.  
<sup>1</sup> *Josh.* 24. 19. *Jer.* 10. 10. *Elohim* is also  
sometimes tropically given to Magistrates,  
because they are God's Vice-gerents; as  
to *Moses*, *Exod.* 7. 1. *Jehovah* saith unto  
*Moses*, I have made thee *Elohim* to *Pharaoh*,  
that is, I have appointed thee an Amba-  
sador to represent the person of the true  
three-one God, and to deliver his message  
and will unto *Pharaoh*. As oft therefore  
as we read, or hear this Name *Elohim*, it  
should put us in mind to consider, that in  
one Divine Essence there are three distinct  
persons, and that God is *Jehovah Elohim*.

Now follow the Names, which signifie God's  
Essential works, which are these five  
specially.

Hence *Eli*  
in Hebrew,  
*Mat.* 27. 42.  
*Eloi*, Syri-  
ack, as  
*Mark.* 15. 31.  
doth signifie  
my God,  
*2 Chron.* 33.

1. **E**L, which is as much as the strong  
God, <sup>2</sup> and teacheth us, that God  
is not only most strong, and fortitude in  
self, in his own Essence: but also that it  
is he that giveth all strength and power  
to all other Creatures. Therefore Christ  
is called *Isa.* 7. 9. *El Gibbor*, the strong,  
most mighty God. Let not God's children  
fear

fear the power of Enemies, for *El*, our God is stronger than they.

2. *Shaddai*, that is *Omnipotent*. By this name God usually fileth himself to the Patriarchs, *I am El Shaddai, The strong God Almighty*. Because he is perfectly able to defend his Servants from evil: to bless them with all spiritual and temporal blessings, and to perform all his promises which he hath made unto them for this life, and that which is to come. This Name belongeth only to the God-head, and to no Creature, no not to the *humanity of Christ*. This may teach us with the Patriarch to put our whole confidence in God, and not to doubt of the true performance of his Promises.

3. *Adonai*, My Lord; this Name as the *Massorets* note, is found 134 times in the Old Testament; and *Logically* it is given to creatures, but *properly* it belongeth to God alone. It is used *Malachy* 1.6. in the plural number, to note the *Mystery of the holy Trinity* If I be *Adonim, Lords, where is my fear?* *Adoni* the singular: *Adonim* the plural number. This Name is given to Christ *Dan* 9.17. *Causeth thy face to shine upon thy Sanctuary, that is desolate; for Adoni (the Lord Christ) his sake*. The hearing of his holy Name, may teach every man to obey God's Command

creaturarum. Hinc *Adon*, Dominus, cui rei domesticæ cura incumbit, & ei tanquam columnæ insititur. Quando de Creaturis usurpatur *Adonai* est Jod cum patach, sed de Creatore cum cametz. Ab *Adonai* manasse videtur Ethnicorum 'Αδωναι.

The seventy turn it *מִיְיָ אֱלֹהֵינוּ*. It is derived of *Dai*, sufficiency, and the relative the same that *אֲדָנִי*, or of *Shad*, dug, because God feeds his Children with sufficiency of all grace, as the loving Mother the Child with the milk of her breast.

A name compounded of *Ai*, My, and *Adon*, Lord. *Adon* derivatur ab *E-den*, basis, quia Deus est fundamentum & sustentator omnium

ments

ments to fear him alone, to suffer none besides him to reign in his conscience, to lay hold (by a particular hand of faith) upon his Word and Promise, and to challenge God in Christ to be his God, that he may say with *Thomas*, *Thou art my Lord and my God.*

ὁ ἰσχυρὸς ὁ ἕψας.  
So the Devil  
stileth  
Christ the  
Son of God,  
the most  
High, Luke  
8. 18. For  
what is  
earthly  
greatness  
compared  
to God's  
Highness?

4. Is *Helion*, that is, *most high*, Psalm 92. Psalm 91. 9. & 92. 9. Dan. 4. 17, 24, 25, 34. Acts 7. 48. This Name *Gabriel* giveth unto God, telling the Virgin *Mary*, that the Child which should be born of her should be the Son of the *most High*, Luke 13. 2. This teacheth that God in his Essence and Glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should be proud of any Earthly honour or greatness. Thirdly, If we desire true dignity to labour to have Communion with God in *Grace and Glory.*

Πατήρ τῶν  
φῶτων.  
Of whose  
substance  
the light of  
the Sun is  
but a sha-  
dow.

5. *Abba*, a Syriack Name, signifying *Father*, Rom. 8. 15. This is sometimes used *Essentially*, as in the *Lord's Prayer*, Secondly, *Personally*, as Matth. 11. 25. For God is Christ's Father by *nature*, and Christians by *Adoption* and *Grace*. Christ is called *the everlasting Father*, Isa. 9. 6. because he regenerates us unto the New Testament. God is also called *the Father of lights*, James 1. 10. because God dwelleth in inaccessible light, 1 Tim. 6. 16. and is the Author, not only of the Sun's light, but also of the light both of *natural Reason*, and *supernatural Grace*,  
*which*



*which lighteneth every man that cometh into the world.* This Name teacheth us, that all gifts which we receive from God, proceed from his meer Fatherly love: Secondly, that we should love him again as dear Children: Thirdly, that we may in all our needs and troubles, be bold to call upon him as a Father for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in mind of his goodness unto us, and our duty unto him. And then we should find how comfortable a thing it is to do every thing in the Name of God. A phrase usual in every mans tongue, but the true comfort thereof (through ignorance) known to few mens hearts.

It is great wisdom, and an unspeakable matter for; the strengthening of a Christians faith, to know how in the meditation of Christ to invoke God by such a Name, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversity. The ardent desire of knowing God, is the surest testimony of our love to God, and of God's favour to us, *because he hath set his love upon me, therefore will I deliver him, I will set him on high, because he hath known my Name: he shall call upon me, and I will answer him, &c.* And it is a great strengthening of faith, with understanding to begin every action in the name of God.

Thus

John 1. 9.

Psalm 91.

14, 15.

Intelligentia habent aliquid simile materiz quid simile formæ. Solus Deus simplex est, in quo nihil in potentia, sed in actu omnia, imo ipse purus, primus, medius ultimus actus. Scal. Exer. 6. Sect. 2. Just. Martyr. qu. 120. ad Orthodoxos.



Thus far of the nominal Attributes.

The *real Attributes* are of two sorts : either *absolute* or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to any *Creature*, but to God alone.

These are two ; *Simpleness* and *Infiniteness*.

*Simpleness*, is that whereby God is void of all *composition*, *division*, *multiplication*, *accidents*, or parts compounding either sensible, or intelligible ; so that whatever he is, he is the same essentially.

It hinders not God's simpleness that he is three ; because God is three, not by *composition* of parts, but by *co-existence* of Persons.

*Infiniteness*, is that whereby all things in God are void of measure, limitation, and bounds above and beneath, before and after.

From these two do necessarily flow three other Attributes.

1. *Unmeasurableness* or *ubiquity*, whereby he is of infinite extension, <sup>2</sup> filling Heaven and Earth, containing all places, and not contained of any *space*, *place*, or *bounds*, and being no-where absent, is every-where present.

There are four degrees of *God's pre-*

'Intelligentia, cum sint entia alia ab infinito Ente finita esse necesse est ; nam duo infinita nequeunt esse neque in natura, neque extra naturam. Essent. N. duo principia prima. Scal. Exerc. 353. Sect. 3. Acts 7. 48. Psal. 145. Job 11. 7, &c. 2 Chr. 3. 5, 6. Psal. 13. 95, &c. Jer. 22. 23, 24. Deus est ubique non ita ut in dimidia parte sit dimidius, aut tanquam in maiore parte maior Dei pars sit, in minore minor ; sed ubique totus, & in seipso totus est. Deus est intellectualis Sphæra, cujus centrum est ubique, circumferentia vero nusquam. Trisla.

sence

sence : the first is *universal*, by which God is *repletively* every where , *inclusively* no where.

Secondly, *special*, by which God is said to be in Heaven , because that <sup>1</sup> there his power , wisdom, and goodness, is in a more excellent manner seen and enjoyed ; as also because that usually he doth from thence pour forth his  *blessings and Judgments.*

Thirdly, *More special*, by which God <sup>2</sup> dwelleth in his *Saints.*

Fourthly, *More special*, and altogether singular, by which the whole fulness of the Godhead dwelleth in Christ bodily.

2. *unchangeableness*, whereby God is void of all change ; both in respect of his <sup>3</sup> Essence and <sup>4</sup> Will.

3. *Eternal*, whereby God is without beginning of days, or end of time, and without all bounds of <sup>5</sup> procession, or succession.

Thus far of the absolute Attributes ; now of the Relative, or such which have reference to the Creatures.

Those are five.

1. *Life.* 2. *understanding.* 3. *will.*
4. *Power.* 5. *Majesty.*

1. **T**HE life of God, is that by which as by a most pure and perpetual *Act*, he not only liveth of himself, but is also that ever and overflowing Fountain of life, from which all Creatures derive their <sup>6</sup> lives, so as that in him they live, move, breath,

<sup>1</sup> Psal. 19. 1.  
Hos. 2. 21.  
<sup>2</sup> 1 Cor. 1. 16.  
& 5. 16.  
2 Cor. 6. 16.  
<sup>3</sup> Col. 1. 8.  
Rom. 1. 13.  
Isa. 40. 23.  
Pl. 122. 7. &c.  
<sup>4</sup> Apoc. 2. 8.  
1 Sam 15. 29.  
Num. 23. 19.  
Mal. 3. 6.  
Rom. 11. 29.  
James 1. 18.  
Pœnitentia  
cum de Deo  
enunciatur  
non affectu  
um in Deo,  
sed effectum  
Dei in om-  
nibus signi-  
ficat. Alred.  
Isa. 4. 46.  
1 Sam. 5. 19.  
Dan. 6. 26.  
Heb. 1. 12.  
Apoc. 4. 8.  
Creatura  
quædam æ-  
ternæ sunt à  
posteriori :  
à priori so-  
lus Deus est  
æternus.  
Alst. d. Lex  
Theo. c. 2.  
<sup>3</sup> Acts 17. 23.  
Acts 24. 15.  
Psal. 42. 2.  
Psal. 36. 9.  
John 5. 26.  
Heb. 3. 12.

breath and have their being. And because only his *Life* differs not from his *Essence*, therefore God is said only to have *immortality*, 1 Tim. 6. 16.

Hence it is that as God is called of the Hebrews *Eheia*, and as of the Grecians *ὁ αὐτός* and as of the Latins *primum ens*, so also *primum vivens*; for to be and to live, is all one and the same with God..

1 Kings 8.

39.

Psal. 44. 21.

Psal. 139. 1, &c.

Jer. 17. 10.

& 20. 12.

Luke 16. 15.

Acts 1. 24.

Heb. 4. 12.

Rom. 11. 13.

& 16. 17.

1 Tim. 2. 19.

Matth. 7. 13. Intellectus, scientia, & sapientia in Deo non distinguuntur. Tilen. Nam sapientia in homine est habitus intellectui impressus, qui de Deo dici non debet, cujus intellectus est ipsa sapientia. Keckerm. Πάντα ἰδὼν, ὁ θεὸς πάντων νοήσας. Hes. lib. 1. 2. ὁ θεὸς ὁπῶν. Hence the Platonists term God, *ὁπῶν*, all eye, seeing all.

2. The *understanding*, or *Knowledge* of God is that whereby (by one pure *Act*) he most perfectly knoweth in himself all things that ever were, are, or shall be; Yea the thoughts and imaginations of mens hearts. This *Knowledge* of God is either *general*, by which God knoweth *simply* all things eternally, the good by himself, the evil by the good opposite to it; imposing to things *contingent* the lot of contingency, and things *necessary*, the *Law* of necessity. And thus knowing all things in and of himself, he is the *cause* of all the *knowledge* that is in all, both Men and Angels. Secondly, *special*, called the *knowledge* of *Approbation*, by which he particularly knoweth, and graciously acknowledgeth only his *Elect* for his own.

*understanding* also contains the *wisdom* of God, by which he most wisely created all things of *nothing*, in *number*, *measure*, and *weight*, and still ruleth and disposeth them to serve his own most holy *purpose* and *glory*.

The *will* of God is that, whereby of

neccf.

<sup>1</sup> necessity he willeth himself, as the *sovereign good*; and by willing himself, willeth most <sup>2</sup> freely <sup>3</sup> of all other good things which are out of himself.

The *Will of God*, though in it self it be but *one*, as in his *Essence*, yet in respect of the diversity of Objects and Effects, it is call'd in Scripture by divers names; as,

- f 1. *Love*, whereby is meant God's eternal <sup>4</sup> *good will*, whereby he ordaineth his Elect to be freely saved through Christ, and <sup>5</sup> bestoweth on them all *necessary* graces for this life and that to come, <sup>6</sup> *taking pleasure* in their persons and services.
2. *Justice*, <sup>7</sup> is God's *constant will*, whereby he <sup>8</sup> recompenceth Men and Angels according to their works, *punishing* the impenitent according to their deserts, called the justice of his *wrath*; and *rewarding* the faithful according to his promises, called the justice of his *grace*.
3. *Mercy*, which is <sup>9</sup> God's *meer good will*, and ready affection to

<sup>1</sup> 1 Tim. 2. 5. Rom. 9. 15. Ephes. 1. 3. <sup>2</sup> Deus voluntate sua cuncta constituit. Trism. in 4. Pim. Hinc Orpheus Deum vocat necessitatem ratione sc. inferiorum quod omnia ipsi parere cogantur. <sup>3</sup> Voluntas Dei semper impletur, aut de nobis aut à nobis. De nobis impletur sed tamen non implemus eam quando peccamus; à nobis impletur quando bonum facimus. Aug.

Ench. c. 100. Rom. 9. 11. James 2. 21. <sup>4</sup> 1 Joha 3. 1. <sup>5</sup> Psalm 45. 7. <sup>6</sup> Gen. 4. 4. <sup>7</sup> Norma justitiæ divinæ, est Dei voluntas. Quia enim Deus vult, ideo est Justum; non quia Justum, ideo vult. Ephes. 1. 11. <sup>8</sup> Rom. 2. 5, &c. 2 Thess. 1. 6, &c. 2 Tim. 4. 8. Deut. 7. 9, 10. <sup>9</sup> Deus principium & finem & media rerum omnia tenens, rectaque linea incedens è vestigio habet *divinæ legis vindicem*, simul & quicquam Sanctionum ejus prætermisissum est. Aristot. lib. de Mundo.

forgive

<sup>1</sup> Rom. 9.  
15, 16.  
Ezek. 16. 6.  
<sup>2</sup> Psal. 103.  
6, &c.

Tit. 2. 4.  
Semper invenies Deum benigniorem quam te culpabiliorem. Serm. 11. Bern. vindictæ gladium misericordiæ oleo semper acuit. Nicép.

l. 17. c. 3.  
<sup>3</sup> Psal. 145.  
1, 9, 15.  
Mat. 16. 17.

In creaturis multa inveniuntur bona, ergo creator multo magis est bonus. Imo  
*in rebus*  
Ipsum bonum. 4 Jos.

13. 12. Psalm 149. 6. Num. 23. 19. Veritas est harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipsarum Ideis in mente divina. Keck. Veritas Dei in verbis fides Dei dicitur, quod certo fiant, quæ ab ipso dicta sunt. Item constantia, quia sententiam non mutat, Polan. 2 Pet. 3. 9. Rom. 2. 4. Gen. 15. 16. 1 Pet. 1. 5. 1 Thes. 4. 3. Heb. 12. 14. Mat. 15. 9. Quanta sanctitas Dei, ad cuius aspectum sancti Angeli oculos pro sua tenuitate aliis volantes clament, Sanctus, Sanctus, Sanctus, Jehovah, Zebaothi. Isa. 6. 2, 3.

forgive a penitent sinner, notwithstanding all his sins, and ill deserts.

4. *Goodness*, whereby God willingly communicateth his good with his Creatures, and because he communicateth it freely, it is termed *grace*.

5. *Truth*, whereby <sup>2</sup> God willeth constantly those things which he willeth, effecting and performing all things which he hath spoken, in his appointed time.

6. *Patience*, whereby God willingly forbeareth to punish the wicked, so long as it may stand with his Justice, and until their <sup>3</sup> sins be ripened.

*Ad pœnam tardus Deus est, ad præmia velox; Sed pensare solet vi graviore moram.*

7. *Holiness*, <sup>4</sup> whereby God's nature is separated from all *prophaneness*, and abhorreth all filthiness; and being wholly pure in himself, delighteth in the inward and outward *purity* and *chastity* of his servants, which he infuseth into them.

8. *Anger*, <sup>5</sup> whereby is meant God's

most

most certain and just *will* in chastening the Elect; and in revengeing, and punishing the *Reprobates* for the injuries they offer unto him and his Chosen; and when God will punish with rigour and severity, then it is termed *wrath*, <sup>1</sup> temporal to the Elect, eternal to the *Reprobates*.

4. The *Power* of God is that whereby he can simply and freely do *whatsoever* he *will* that is agreeable to his nature; and whereby, as he hath made, so he still ruleth Heaven and Earth and all things therein. This Almighty *power* of God, is either *absolute*, by which he can, and will do no more than he willeth or doth. *Mat.* 3. 6. & 20. 52. *Rom.* 9. 38. Or *actual*, by which God doth indeed whatsoever he will, and hindreth whatsoever he will not have done, *Psal.* 115. 3.

5. *Majesty* is that by which God of his own *absolute* and *free* Authority <sup>2</sup> reigneth and ruleth as *Lord* and *King* over all *Creatures* visible and invisible; having both the *right* and *propriety* in all things, as <sup>3</sup> from whom, and for whom, are all things; as also such a *plenitude* and *power* that he can pardon the offences of all whom he will have spared and *subdue* all his *Enemies*, whom he will have <sup>4</sup> *plagued* and *destroyed*, without being bound to render any creature a reason of

fectus, qui sunt impotentis, seu posse mentiri, mori, &c. Chron. 29. 11, 12. 2 Sam. 7. 22. Apoc. 5. 12, 13.

<sup>1</sup> Psal. 106. 22, 23, 40, 41. N. 15. 1. Ita Dei non est alud quam voluntas puniendi. Aug. de civitat. Dei. c. 15. Ansel. l. 7. c. 6. Cur. Deus Hom. Furor & ira in Deo non passionem mentis, sed ultionis acerbitatem notant. Carth. in Apoc. 9. <sup>2</sup> 1 Cor. 15. 2. <sup>3</sup> 2 Thess. 1. 10. <sup>4</sup> Gen. 17. 1. Psalm 115. 3. Mat. 11. 26. Ephes. 1. 11. Mat. 8. 2. Deus potest omnia quae contradictionem non implicant. Aqu. 1. qu. 25. art. 24. Omnipotentia excludit omnes de-

his

<sup>1</sup> 1 Chron.  
27. 14.

Hinc Deus  
dicitur.

αὐτὸς θεὸς τῶν

<sup>2</sup> Rom. 9. 15.

John 4. 11.

Luke 19. 27.

Psal. 2. 9.

Psal. 110. 1.

Deus est

αὐτὸς πᾶς,

non locum

quia ipse

nihil deside-

rat, sed &

iam quia

nihil in eo

desiderati

potest. Crea-

turas fecit

perfectas in

suo quisque

genere, ergo

ipse perfe-

ctissimus est

in se & per

se. Scal. Ex-

erc. 146.

Section 2. Mark 14. 16. Acts 17. 25. Rom. 11. 35, 36. 1 Tim.  
6. 25. Matth. 25. 54. James 1. 17. See Mr. Wilson's Dictionary  
of the Bible, most profitable to this purpose.

his doings, but making his own most holy  
and just *will*, his own most perfect and  
eternal Law.

From all these *Attributes* ariseth one,  
which is God's sovereign blessedness or  
perfection. *Blessedness* is that perfect <sup>1</sup> un-  
measurable possession of joy and glory  
which God hath in himself for ever: and  
is the cause of all the bliss and perfection  
that every creature enjoys in its measure.

There are other *Attributes* figuratively  
and improperly ascribed unto God, in  
the holy Scriptures, as by an *Anthropomor-*  
*phosis*, the members of a man, eyes, ears,  
*nostrils*, mouth, hands, feet, or the senses and  
actions of a man, as feeling, hearing, smel-  
ling, working, walking, striking, &c. by an  
*Anthropopatheia*, the affections and passions  
of a man; as gladness, grief, joy, sorrow,  
love, hatred, &c. or by an *Analogy*, as when  
he is named a *Lion*, a *Rock*, a *Tower*, a  
*Buckler*, &c. whose signification every  
<sup>2</sup> commentary will express.

*Of all these Attributes we must hold these  
general Rules.*

**N**O *Attributes* can sufficiently express  
the *Essence* of God, because it is infi-  
nite and ineffable.

*Whatsoever* therefore is *spoken* of *G O D*  
is not *G O D*; but serveth rather to hold  
out



our weak understanding, to conceive in our reason, and to utter in our speech the Majesty of *his Divine Nature*, so far as he hath vouchsafed to reveal *himself* unto us in *his Word*.

2. *All the Attributes of God* belong to every of the *three Persons*, as well as the *Essence* it self, with the limitations of a personal propriety. As the *mercy of the Father* is *mercy begetting*; the *mercy of the Son* is *mercy begotten*; the *mercy of the H Ghost* is *mercy proceeding*; and so of the rest.

3. The *Essential Attributes of God* differ not from *his Essence*, because they are so in the *Essence*, that they are the very *Essence* it self. <sup>1</sup> In God therefore there is nothing which is not either *his Essence* or *Person*.

4. The *Essential Attributes of God* differ not *Essentially* or *Really* one from another (because whatsoever is in God, is one most *simple Essence*, and one admits no division) but only in *our reason* and *understanding*; which being not able to know *Earthly things*, by one *simple Act* without the help of many distinct *Acts*, must of necessity have the help of many distinct *Acts* to know the incomprehensible GOD. Therefore (to speak properly) there are not in God many *Attributes*, but <sup>2</sup> one only, which is nothing else but the *Divine Essence* it self, by what *Attributes* soever you call it. But in respect of *our reason*, they are said to be so many different *Attributes*; for our *understanding* conceives by the name

Attributa omnia propter *divinitatis* singularis personis competunt.

<sup>1</sup> In Deo nihil est, quod non sit ipse Deus.  
Zanch.

<sup>2</sup> Omnia in divinis sunt unum, ibi non obviat relationi, oppositio.

C

of



<sup>1</sup> *Attributa Dei omnia ita in ipso sunt, ut sint ipsum: ita insunt, ut nihil antecedat, nihil subsequatur, sed ex intellectu nostra (quæ perquam umbratilis est) alia aliis prius animo comprehenduntur.*

Scal. Ex. 365. Sect. 6.

<sup>2</sup> *Quæ de Deo dicuntur.*

*χρησμός, Relatione ad creaturas & sic secundum accidens, non exprimunt mutationem in divina essentia, sed in creaturis factum. Negantur ergo duo accidentia rea-*

of mercy, a thing differing from that which is called Justice. The *Essential Attributes* of God are not therefore really inseparable.

5. The *Essential Attributes* of God are not parts or qualities of the *Divine Essence*. not <sup>1</sup> *Accidents* in the *Essence*, not a Subject: but the very <sup>2</sup> *whole and entire Essence* of God. So that every such *Attribute* is not aliud & aliud, another and another thing, but one and the same thing. There are therefore no *Quantities* in God by which he may be said to be so much, and so much; nor *Qualities* by which he may be said to be such and such: but <sup>3</sup> whatsoever God is, He is such and the same by his *Essence*. By his *Essence* he is wise, and therefore wisdom in it self; By his *Essence* he is Good, and therefore goodness it self; By his *Essence* he is merciful, and therefore mercy it self; By his *Essence* he is just, and therefore Justice it self, &c. In a word, God is Great without *Quantity*, good, true, and just, without *Quality*; merciful without *passion*; an act without *motion*; every-where present, without *sight*, without *time*, the first, and the last: the Lord of all Creatures, from whom all <sup>4</sup> receive themselves, and all the good they have; yet neither needeth nor receiveth he any increase of goodness or happiness from any other.

lia non autem prædicata accidentalia. <sup>3</sup> Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus. <sup>4</sup> *Essentia* divina identificat sibi omnia quæ sunt in divinis. Biel. sup. 1. Sent. d. 4. 5 Exhibet omnia, accepit nihil: Ipsum igitur bonum est Deus ipse semper. Trif. 2. Pl.

This

This is the plain Description of God so far as he hath revealed himself in his word.

This Doctrine (of all other) every true Practitioner of Piety must competently know and necessarily believe for four special uses.

1. That we may discern our true and only God, from all false gods and Idols; for the Description of God is properly known only to his Church, in whom he hath thus graciously manifested himself.

<sup>1</sup> Psal. 147.  
19, 20.  
Jer. 10. 25.

2. To possess our hearts with a greater awe of his Majesty, whilst we admire him for his simpleness and infiniteness; adore him for his unmeasurableness, unchangeableness, and Eternity; seek wisdom from his understanding and knowledge; submit our selves to his blessed will and pleasure; love him for his love, mercy, goodness, and patience; trust to his word, because of his truth; fear him for his Power, Justice, and Anger; reverence him for his Holiness, and praise him for his Blessedness, and to depend all our life on him, who is the only Author of our life, being, and all the good things we have.

3. To stir us up to imitate the Divine Spirit in his holy Attributes: and to bear (in some measure) the Image of his wisdom, Love, Goodness, Justice, Mercy, Truth, Patience, Zeal, and Anger against sin, that we may be wise, loving, just, merciful, true, patient, and zealous, as our God is.

4. Lastly, That we may in our Prayers and Meditations conceive aright of his Divine Majesty, and not according to those gross and blasphemous imaginations which

naturally arise in mens brains : as when they counterfeit God to be like an *old man sitting in a chair* ; and the blessed Trinity to be like that tripartite Idol, which Papists have painted in their Church-windows.

When therefore thou art to pray unto God, let thine heart speak unto him, as that <sup>1</sup> Eternal, <sup>2</sup> Infinite, <sup>3</sup> Almighty, <sup>4</sup> Holy, <sup>5</sup> wise, <sup>6</sup> Just, <sup>7</sup> Merciful <sup>8</sup> Spirit, and most <sup>9</sup> Perfect, <sup>1</sup> indivisible Essence of three several Persons, Father, Son, and Holy Ghost ; who being <sup>2</sup> present in all places, <sup>3</sup> ruleth Heaven and Earth, understandeth <sup>4</sup> all mens hearts, <sup>5</sup> knoweth all mens miseries, and is only <sup>6</sup> able to bestow on us all graces which we want, and to deliver all penitent Sinners, who with faithful hearts seek (for Christ's sake) his help out of their afflictions and troubles whatsoever.

The ignorance of this true knowledge of God, maketh many to make an Idol of the true God, and is the only cause why so many do profess all other parts of God's Worship and Religion, with so much irreverence and hypocrisie ; whereas if they did truly know God, they durst not but come to his holy service, and coming, serve him with fear and reverence ; for so far doth a man fear God, as he knows him, and then doth a man truly know God, when he joyns practice to speculation : And that is,

First, When a man doth so acknowledge and celebrate God's Majesty, as he hath revealed himself in his word.

Secondly, When from the true and lively

<sup>1</sup> Psal. 90. 2.

<sup>2</sup> 1 Kings 8.

7.

<sup>3</sup> Gen. 17. 1.

Job 15. 25.

<sup>4</sup> Apoc. 4. 1.

& 15. 4.

<sup>5</sup> Rom. 11.

33. & 16. 17.

<sup>6</sup> Ezek. 34.

6, 7.

Psal. 101. 11.

& 145. 8, 9.

<sup>7</sup> Deut. 31. 4.

Gen. 8. 15.

Psal. 145. 17.

<sup>8</sup> Joh. 4. 34.

<sup>9</sup> Deut. 32. 4.

<sup>1</sup> Joha 5. 7.

Mat. 3. 16.

Mat. 28. 19.

2 Cor. 13. 14.

<sup>2</sup> 2 Kings 8.

17.

<sup>3</sup> Psal. 120. 2.

Jer. 23. 13.

<sup>4</sup> Isa. 48. 10,

23.

Dan. 4. 32.

<sup>5</sup> Kings 8.

50.

Jer. 12. 10.

<sup>6</sup> Isa. 62. 16.

ly Sense of God's *Attributes* there is bred in a man's heart a *love, awe, and confidence* in God; for, saith God himself, *If I be a Father, where is my honour? If I be a Lord, where is my fear?* O taste and see, that the Lord is good, saith David. He that hath not by experience tasted his goodness knoweth not how good he is. He (saith John) that saith he knoweth God, and keepeth not his Commandments, is a liar, and the truth is not in him. So far therefore as we imitate God in his Goodness, Love, Justice, Mercy, Patience, and other Attributes, so far we do know him.

Psalms 34. 9.

I John 2. 4.

Thirdly, When with inward groans, and the serious desires of our hearts, we long to attain to the perfect and plenary knowledge of his Majesty in the life which is to come.

Lastly, This discovers how few there are which do truly know God, for no man knoweth God, but he that loveth him; and how can a man chuse but love him, being the sovereign good, if he know him; seeing the Nature of God is to enamour with the Love of his goodness? And whosoever loveth any thing more than God, is not worthy of God; and such is every one, who settles the love and rest of his heart upon any thing besides God. If therefore thou dost believe that God is Almighty, why dost thou fear Devils and Enemies, and not confidently trust in God, and crave His help in all thy troubles and dangers? If thou believest that God is infinite, how

darest

Rom. 8. 18.

<sup>1</sup> Si te habeam solum, sane ruat arduus æther, tellus rupta suo disiliatque loco.

<sup>2</sup> Creatura omnia perfectius sunt in Deo quam in se ipsis. Dion. de divin. c. 8.

<sup>3</sup> Amat unum illum bonum in quo omne bonum est, & sufficit. Ansel. in Prof. c. 25.

darest thou provoke him to *Anger*! If thou believest that God is *simple*, with what heart canst thou *dissemble*, and play the *Hypocrite*? If thou believest that God is the *sovereign good*, why is not thy heart more settled upon him than on all worldly good? If thou dost indeed believe that God is a *just Judge*, how dardest thou live so securely in sin without repentance? If thou dost truly believe that God is *most wise*, why dost thou not refer the events of *crosses* and *disgraces* unto him, who knows how to *turn all things to the best unto them that love him*? If thou art persuaded that God is *true*, why dost thou doubt of his Promises? And if thou believest that God is *Beauty*, and *Perfection* it self, why dost not thou make it alone the chief end of all thy affections and desires? For if thou lovest Beauty, He is most fair; if thou desirest Riches, He is most wealthy; if thou seekest Wisdom, He is most wise. Whatsoever excellency thou hast seen in any Creature, it is nothing but a *sparkle* of that which is in *infinite* <sup>2</sup> *perfection* in God: and when in Heaven we shall have an *immediate Communion* with God, we shall have them all perfectly in him *communicated* unto us. Briefly, in all goodness, he is *all in all*. <sup>3</sup> Love that one good God, and thou shalt love Him, in whom all the *good of goodness* consisteth. He that would therefore attain to the saving knowledg of God, must learn to know him by *love*. For God

is Love, and the knowledge of the Love of God passeth all knowledge. For all knowledge, besides to know <sup>1</sup> how to love God, and to serve him only, is nothing, upon Solomon's credit, but vanity of vanities, and vexation of spirit.

Kindle therefore, O my <sup>2</sup> Lady, nay rather, O my <sup>3</sup> Lord Churity, the love of thy self, in my Soul especially, seeing it was thy good pleasure, that being <sup>4</sup> reconciled by the blood of Christ, I should be brought to the knowledge of thy grace, to the Communion of thy glory, wherein only consists my sovereign good and happiness for ever.

Thus by the light of his own word we have seen the back-parts of J E H O V A H E'ohim, the eternal Trinity, whom to believe, is saving faith and verity, and unto whom from all Creatures in Heaven and Earth be all Praise, Dominion, and Glory for ever. Amen.

Thus far of the Knowledge of God ; Now of the knowledge of a man's self. And first of the state of his misery and corruption without renovation by Christ.

*Meditations of the misery of a man not reconciled to God in Christ.*

O Wretched Man, where shall I begin to describe thine endless misery ? who art condemned as soon as conceived : and adjudged to eternal Death, before thou wast born to temporal Life. A beginning indeed I find, but no end of thy

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<sup>1</sup> Eph. i. 19.  
<sup>1</sup> John 4.  
Kem. de im.  
Christ. c. i.

<sup>2</sup> Eccles. 12.  
18.

<sup>3</sup> Domina  
immo do-  
minus cha-  
ritas, Bern.

<sup>4</sup> Rom. 5. 9,  
10.

John 17. 3,  
22.

1 Cor. 15. 8.

Damnatus  
antequam  
natus, Aug.

miseries. For when *Adam* and *Eve* being created after God's own *Image*, and placed in *Paradise*, that they and their posterity might live in a blessed state of life immortal, having dominion over all earthly Creatures, and only restrained from the *Fruit of one Tree*, as a sign of their *subjection*, to the *Almighty Creator*; though God forbade them this small thing under the penalty of eternal *Death*; yet they believed the *Devil's word* before the *word of God*, making God (as much as in them lay) a *lyar*. And so being *unthankful* for all the benefits which God bestowed on them, they became *male-content* with their present state, as if God had dealt *enviously* or *niggardly* with them; and believed that the *Devil* would make them partakers of far more glorious things than ever God had bestowed upon them; and in their pride they fell into *high Treason* against the *most High*, and disdainingly to be God's subjects, they affected blasphemously to be *Gods themselves* equals unto God. Hence, till they repented, (losing God's *image*) they became like unto the *Devils*; and so all their posterity, as a *traiterous brood*, (whilst they remain *impenitent* like thee) are subject in this life to all *curst miseries*, and in the life to come to the *everlasting fire* prepared for the *Devil* and his *Angels*.

Lay then aside a while *doting vanities*, and take the view with me of thy *doleful miseries*, which duly survey'd, I doubt not but that thou wilt conclude, that it is far better



better never to have *Natures being*, than not to be by Grace a Practitioner of *Religious Piety*.

Consider therefore thy misery. 1. In thy *Life*. 2. In thy *Death*. 3. After thy *Death*. In thy *Life*.

1. The miseries accompanying thy *body*.  
The miseries which deform thy *Soul*.
2. In thy *Death*, miseries which shall oppress thy *Body* and *Soul*.
3. After *Death*, the miseries which overwhelm both *Body* and *Soul* together in Hell.

And first let us take a view of those miseries which accompany the *Body* according to the four ages of thy *Life*.

1. *Infancy*. 3. *Youth*. 3. *Manhood*. 4. *Old Age*.

*Meditations of the miseries of  
Infancy.*

**W**Hat wast thou being an *Infant*, but a *brute*, having the shape of a *man*? was not thy *body* conceived in the heat of *Lust*, the secret of *shame*, and stain of *Original sin*? And thus wast thou cast naked upon the *Earth*, all imbrewed in the *blood* of filthiness (*filthy* indeed; when the *Son of God*, who disdained not to take on him *man's Nature*, and the *Infirmities* thereof; yet though it be unbecoming his Holiness to be conceived after the sinful manner of *man's Conception*.) So that thy *Mother* was ashamed



to let thee know the manner thereof; What cause then hast thou to boast of thy birth, which was a cursed pain to thy Mother, and to thy self the entrance into a troublesome life? the greatness of which miseries, because thou couldst not utter in words, thou didst express (as well as thou couldst) in weeping tears.

2. Meditations of the misery of  
Youth.

What is Youth, but an untamed Beast; all whose actions are rash and rude, not capable of good Counsel when it is given, and Ape-like, delighting in nothing but toys and Babies? Therefore thou no sooner beganst to have a little strength, and discretion, but forthwith thou wast kept under the Rod, and fear of Parents and Masters: as if thou hadst been born to live under the Disposition of others, rather than at the Disposition of thine own will. No tired Horse was ever more willing to be rid of his burthen, than thou wast to get out of the servile state of this bondage. A state not worthy the Description.

3. Meditations of the misery of  
Man-hood.

What is Man's Estate, but a Sea, wherein (as Waves) one trouble ariseth in the neck of another; the latter

ter worse than the former? No sooner didst thou enter into the *Affairs of this world*, but thou wast inwrapped about with a cloud of miseries, The flesh provokes thee to lust, the world allures thee to pleasures, and the Devil tempts thee to all kind of sins, fears of Enemies affright thee, suits in Law do vex thee, wrongs of ill Neighbours do oppress thee, cares for wife and Children do consume thee, and disquietness betwixt open Foes and false Friends do in a manner confound thee: Sin stings thee within. Satan lays snares before thee: Conscience of sins past doggeth behind thee. Now Adversity on the left-hand frets thee, anon Prosperity on the right-hand flatters thee; over thy Head GOD's vengeance due to thy sin, is ready to fall upon thee; and under thy feet Hell's mouth is ready to swallow thee up. And in this miserable estate whither wilt thou go for rest and comfort? The House full of cares, the Field full of toil, the Country of rudeness, the City of Factions, the Court of Envy, the Church of Sects, the Sea of Pirates, the Land of Robbers. Or in what state wilt thou live? Seeing wealth is envied, and Poverty contemned; wit is distrust-ed, and Simplicity derided; Superstition is mocked, and Religion is suspected; Vice is advanced, and Virtue is disgraced. O with what a body of sin art thou compassed about in a world of wickedness? What are thine Eyes but windows to behold Vanities? What are thine Ears but

but the *flood-gates* to let in the streams of iniquity? What are thy *Senses*, but matches to give fire to thy lusts? What is thine *Heart* but the *Anvil*, whereon Satan hath forged the ugly shape of all lewd affections? Art thou nobly descended, thou must put thy self in peril of *forreign wars*, to get the reputation of *earthly Honour*, oft-times hazard thy life in a desperate Combat, to avoid aspersions of a Coward. Art thou born in mean estate? Lord? what pains and drugery must thou endure at home and abroad to get maintenance? and all perhaps scarce sufficient to serve thy necessity, and when (after much service and labour) a man hath got something, how little *certainty* is there in that which is gotten? seeing thou seest by *daily experience*, that he who was *rich* yesterday, is to day a *beggar*; he that yesterday was in *health*, to day is *sick*; he that yesterday was *merry* and *laughed*, hath cause to day to *mourn* and *weep*; he that yesterday was in *favour*, to day is in *disgrace*; and he who yesterday was *alive*, to day is *dead*: And thou knowest not how soon, nor in what manner thou shalt die thy self. And who can enumerate the *Losses*, *Crosses*, *Griefs*, *Disgraces*, *Sicknesses*, and *Calamities* which are incident to man? To speak nothing of the *death* of *Friends* and *Children*, which oftentimes seems to be unto us far more bitter than present Death it self.

*Medi-*

*Meditations of the miseries of  
Old Age.*

**W**Hat is *Old Age*, but the receptacle of all *Maladies*? For if the Lot be to draw thy days to a long date, in comes old bald headed age; stooping under dotage, with his *wrinkled-face*, *rotten-teeth*, and *stinking-breath*; *Tetty* with *Choler*, *wither'd* with *driness*, *dimmd* with *blindness*, *obsurded* with *deafness*, *overwhelm'd* with *sickness*, and *bowed together* with *weakness*, having no use of any *Sense*, but of the *Sense* of *pain*; which so racketh every member of his body, that it never easeth him of *grief*, till it hath thrown him to his *Grave*.

Thus far of the *Miseries* which accompany the body. Now of the *Miseries* which accompany chiefly the *Soul* in this life.

*Meditations of the miseries of the Soul  
in this Life.*

**T**HE *misery* of thy *Soul* will more evidently appear, if thou wilt consider,

1. The *felicity* she hath lost.
2. The *misery* which she hath pulled upon her self by sin.
1. The *felicity* lost, was first the fruiti-  
on of the *Image* of *God*, whereby the *Soul*  
was like unto *God* in *knowledg*, enabling  
her perfectly to understand the revealed  
will

2 Cor. 3. 11.  
Rom. 12.

*will of God. Secondly, True Holiness, by which she was free from all prophane error. Thirdly, Righteousness, whereby she was able to incline all her natural powers, and to frame uprightly all her actions, proceeding from those powers. With the loss of his Divine Image she lost the love of God, and the blessed communion which she had with his Majesty, wherein consisteth her life and happiness. If the loss of Earthly Riches vex thee so much, how should not the loss of this Divine Treasure perplex thee much more?*

1. The misery, which she pulled upon her self, consists in two things:

1. *Sinfulness.* 2. *Cursedness.*

1. *Sinfulness* is an universal Corruption, both of Her Nature and Action; for Her <sup>1</sup> Nature is infected with a *proneness* to every sin continually, the <sup>2</sup> Mind is stuffed with Vanity, the <sup>3</sup> understanding is darkned with ignorance, the <sup>4</sup> will affecteth nothing but vile and vain things: All Her <sup>5</sup> Actions are evil; yea, this deformity is so violent, that oftentimes in the regenerate Soul the appetite will not obey the government of Reason, and the will wandreth after, and yields consent to sinful motions. How great then is the violence of the Appetite and will in the Reprobate Soul, which still remains in Her natural corruption! Hence it is, that thy wretched Soul is so deformed with sin, defiled with lust, polluted with filthiness, outraged with passions, over-carried with

<sup>1</sup> Ephes. 2. 1.

Gen. 6. 5.

<sup>2</sup> Rom. 12. 2.

Ephes. 4. 5.

<sup>3</sup> 1 Cor. 2.

14.

<sup>4</sup> Phil. 2. 3.

<sup>5</sup> Rom. 3. 12.

Rom. 7. 10.

with *Affections*, pining with *Envy*, overcharged with *Gluttony*, surfeited with *Drunkenness*, boiling with *Revenge*, transported with *Rage*, and the glorious Image of God transformed to the ugly shape of the <sup>1</sup> Devil, so far as it once <sup>2</sup> repented the Lord that he ever made Man.

From the Former flows the other parts of the Soul's miseries, called <sup>3</sup> Cursedness, whereof there are two degrees.

1. In part. 2. In fulness thereof.

1. Cursedness in part is that which is inflicted upon the Soul in life and Death, and is common to her with the body.

The Cursedness of the Soul in Life is the wrath of God, which lieth upon such a creature so far, as that all things, not only calamities, but also very <sup>4</sup> blessings, and <sup>5</sup> graces turn to ruin. <sup>6</sup> Terror of Conscience drives him from God and his service, that he dares not come to his Presence and Ordinances; but it is given up to the <sup>7</sup> slavery of Satan, and to his own lusts, and vile affections.

This is the Cursedness of the Soul in life: Now follows the Cursedness of the Soul and Body in Death.

*Meditations of the misery of the Body  
and Soul in Death.*

AFTER that the aged Man hath consisted with long sickness, and having indured the brunt of pain, should now expect some ease; in comes Death (nature's  
slaugh-

<sup>1</sup> John 8.44.

<sup>2</sup> Gen. 6. 6.

<sup>3</sup> Deut. 27.

26.

Gal. 2. 10.

Psaln 119.

11.

<sup>4</sup> Rom. 1.

4, 5.

Jer. 28. 13.

Isa. 28. 13.

<sup>5</sup> Gen. 3. 8,

10. and 14.

Heb. 2. 15.

<sup>6</sup> Rom. 3. 21,

24, 26.

<sup>7</sup> Ephes. 2. 3.

Col. 3. 13.

slaughterman, God's curse, and Hell's Purveyor ) and looks the *Old man* grim and black in the face ; and neither pittyng his age, nor regarding his long-endured dolours, will not be hired to *forbear* either for silver or gold ; nay, he will not take, to spare his life, *skin for skin*, and all that the *Old man* hath ; but batters all the principal parts of his body, and arrests him to appear before the terrible *Judg*.

And as thinking that the *Old man* will not dispatch to go with him fast enough, Lord ! how many darts of calamities doth he shoot through him, *stitches*, *aches*, *cramps*, *feavers*, *obstruction*, *rheums*, *flegms*, *collick*, *stone*, *wind*, &c.

O what a ghastly sight it is, to see him then in his Bed, when *Death* hath given him his mortal wound ! what a cold sweat over-runs all his body ! what a trembling possesseth all his members ! the head shooteth, the face waxeth pale, and nose black, the nether Jaw-bone hargeth down, the Eye-strings breaks, the Tongue faltereth, the Breath shorneth, and smelleth earthly ; the Throat ratleth, and at every gasp the Heart-strings are ready to break asunder.

Now the miserable Soul sensibly perceiveth her Earthly body to begin to die : For as towards the dissolution of the universal Frame of the great world, the Sun shall be turned into Darkness, the Moon into Blood, and the Stars shall fall from Heaven, the Air shall be full of Storms, and



and flashing *Meteors*, the *Earth* shall tremble, and the *Sea* shall roar, and *mens hearts* shall fail for fear, expecting the end of such sorrowful beginnings: So towards the dissolution of *Man* (which is the little *World*) his *Eyes*, which are as the *Sun* and *Moon*, lose their light and see nothing but blood-guiltiness of sin: the rest of the *Senses* or *lesser Stars*, do one after another fail and fall: his *Mind*, *Reason*, and *Memory*, as heavenly powers of his *Soul*, are shaken with fearful storms of *Despair*, and fierce flashings of *Hell-fire*, his earthly body beginneth to shake and tremble, and the *humours*, like an overflowing *Sea*, roar and rattle in his *throat*, still expecting the woful end of their dreadful beginnings.

Whilst he is thus summoned to appear at the great *Affizes* of *God's Judgment*, behold a *Quarter-Sessions*, and *Gaol-Delivery*, is held within himself, where *Reason* sits as *Judge*, the *Devil* puts in a *Bill of Indictment*, as large as that *Book of Zachary*; wherein is alledged all thy evil deeds that ever thou hast committed; and all the good deeds that ever thou hast omitted, and all the curses and judgments that are due to every sin. Thine own *Conscience* shall accuse thee, and thy *Memory* shall give bitter evidence, and *Death* standeth at the *Bar* ready, as a cruel *Executioner*, to dispatch thee. If thou shalt not thus condemn thyself, how shalt thou escape the just condemnation of *God*, who knoweth all thy

Luke 12.20.

thy misdeeds better than thy self! Fain wouldst thou put out of thy mind the remembrance of the wicked deeds that trouble thee: but they flow faster into thy remembrance, and they will not be put away, but cry unto thee, *we are thy works, and we will follow thee*: and whilst thy soul is thus within, out of peace and order, thy Children, Wife, and Friends, trouble thee as fast, to have thee put thy goods in order; some crying, some craving, some pitying, some cheating: all like *flesh-flies*, helping to make thy sorrows more sorrowful. Now the Devils, who are come from Hell to fetch away thy Soul, begin to appear to her, and wait, so soon as she cometh forth to take her and carry her away. Stay she would within, but that she *feeleth the body begin by degrees to dye*, and ready, like a ruinous House, to fall upon her Head. Fearful is she to come forth, because of those Hell-hounds which wait for her coming. O she that spent so many days and nights in vain and idle pastimes, would now give the whole world, if she had it, for one hours delay, that she might have space to repent, and reconcile her self unto God. But it cannot be, because her body, which joined with her in the Actions of sin, is altogether now unfit to join with her in the exercises of Repentance, and Repentance must be of the whole man.

Now she seeth that all her pleasures are gone, as if they had never been; and that but only torments remain, which never

ver shall have end of Being. Who can sufficiently express her remorse for *her sins past*, her anguish for her present misery, and her terrour for her torments to come?

In this extremity she looketh everywhere for *help*, and she findeth her self every-way help-less. Thus in her greatest misery ( desirous to hear the least word of comfort ) she directs this or the like speech unto her Eyes : O Eyes , who in times past were so quick-sighted, can ye spy no comfort, nor any way how I might escape this dreadful danger. But the Eye-strings are broken, they cannot see the Candle that burneth before them, nor discern whether it be day or night.

Protopo-  
peia.

The Soul ( finding no comfort in the Eyes ) speaketh to the Ears : O Ears, who were wont to recreate your selves, with hearing new pleasant Discourses, and Musicks sweetest harmony, can you hear any news or tidings of the least comfort for me ? The Ears are either so deaf, that they cannot hear at all, or the sense of hearing is grown so weak, that it cannot indure to hear his dearest Friends to speak. And why should those Ears hear any tidings of joy in Death, who would never abide to hear the glad tidings of the Gospel in his Life ? The Ear can minister no comfort.

Then she intimates her grief unto the Tongue : O Tongue, who wast wont to brag it out with the bravest, where are now thy big and daring words ? now ( in my greatest

greatest need ) canst thou *speake* nothing in my Defence ? Canst thou neither *daunt* these Enemies with *threatning words*, nor *intreat* them with *fair speeches* ? Alas, the *Tongue* two days ago lay speechless ! it cannot in his greatest extremity either *call for a little drink*, or desire his Friend to take away with his finger the *flegm* that is ready to choak him.

Finding here no *hope of help*, she speaks unto the *Feet* ; Where are ye . O *Feet*, which sometimes were so nimble in *running*, can you carry me no-where out of this dangerous place ? the *Feet* are stone-dead already ; if they be not *stirred*, they cannot *stir*.

Then she directs her speech to her *Hands* ; O *Hands*, who have been so often approved for Man-hood, in *peace* and *war*, and wherewith I have so often defended my self, and offended my Foes ; never had I more need than now. *Death* looketh me grim in my face, and kills me : *Hellish Fiends* wait about my bed to devour me ? Help now, or I perish for ever. Alas, the *Hands* are so weak, and do so tremble, that they cannot reach to the Mouth a spoonful of Supping, to relieve languishing Nature.

The *wretched Soul* seeing her self thus *desolate*, and altogether destitute of friends help and comfort, and knowing that within an hour she must be in *everlasting pains*, retireth her self to the *Heart* ( which of all members is *primum vivens*, and *ultimum*

*nam moriens*) from whence she makes this doleful Lamentation with her self.

O miserable Caitiff that I am! *How do the sorrows of Death compass me! How do the floods of Belial make me afraid!* Now have indeed the snares both of the first and second Death overtaken me at once, O how suddenly hath Death stollen upon me with insensible degrees! like the Sun which the Eye perceiveth not to move, though it be most swift of motion. How doth Death wreak on me *his spite* without pity! The God of mercy hath utterly forsaken me; and the Devil, who knows no mercy, waits for to take me. How often have I been warned of this doleful Day by the faithful Preachers of God's Word, and I have made a jest thereat? What profit have I now of all my *pride, fine house, and brave apparel*? What's become of the sweet relish of all my delicious fare? all the worldly goods which I so carefully gathered, would I now give for a good Conscience, which I so carelessly neglected! and what joy remains now of all my former *fleshly pleasures*, wherein I placed my chief delight? those *foolish pleasures* were but deceitful dreams and now they are past, like vanishing shadows; but to think of those Eternal pains, which I must endure for those short pleasures, pains me as Hell before I enter into Hell. Yet justly I confess, as I have deserved, I am served; that being made after God's Image, a reasonable Soul, able to judge of mine own estate  
and

The doleful lamentation of the reprobate Soul at point of Death.  
2 Sam. 22. 5.

and having *mercy* so often offered, and I *intreated* to receive it; I neglected *God's Grace*, and preferred the *pleasures of sin* before the religious care of *pleasing God*: lewdly spending my short time, without considering what *account* I should make at my *last end*. And now all the *pleasures* of my life, being put together, counter-vail not the least part of my present *pain*: My *joys* were but *momentary*; and gone before I could scarce enjoy them: my *miseries* are *eternal*, and never shall know end. O that I had spent the *hours* that I consumed in *carding, dicing, playing, and other vile exercises*, in *reading the Scriptures*, in *hearing Sermons*, in *receiving the Communion*, in *weeping for my sins*, in *fasting, watching, praying, and in preparing my Soul*, that I might have now departed in the *assured hope* of everlasting salvation! O that I were now to begin my life again, how would I condemn the *world, and the vanities thereof*! How religiously and purely would I lead my life? How would I frequent the *Church*, and sanctifie the *Lord's Day*? If *Satan* should offer me all the *Treasures, Pleasures, and Promotions* of this World, he should never intice me to forget these *terrors* of this last dreadful hour. But, O corrupt *Carcase* and *stinking Carrion*! How hath the Devil deluded us, and how have we *served and deceived* each other? and pulled swift *damnation* upon us both? now is my case more miserable than the *Beast* that perisheth in the ditch;  
For

For I must go to answer before the Judgment-seat of the righteous Judge of Heaven and Earth, where I shall have none to speak for me; and these wicked Fiends, who are privy to all my evil deeds, will accuse me, and I cannot excuse my self. My own heart already condemns me, I must needs therefore be damned before his Judgment-seat; and from thence be carried by these infernal Fiends, into that horrible Prison of endless torments and utter darkness, where I shall never more see light, that first most excellent thing that God made. I who gloried heretofore in being a Libertine, am now inclosed in the very claws of Satan; As the trembling Partridge is within the griping talons of the ravenous Faulcon. Where shall I lodg to night, and who shall be my Companion? O horreur to think! O grief to consider! O cursed be the day wherein I was born, and let not the day wherein my Mother bore me be blessed. Cursed be the man that shewed my Father, saying, A Child is born unto thee, and comforted him. Cursed be that man, because he slew me not. O that my Mother might have been my Grace, or the Womb a perpetual Conception! How is it that I came forth of the Womb to endure those hellish sorrows? and that my days should thus end with eternal flames? Cursed be the day that I was united to so lewd a body: O that I had but so much favour, as that I might never see thee more! Our parting is bitter and doleful, but our meeting again,  
to



to receive at that dreadful Day *the fulness* of our deserved *vengeance*, will be far more *terrible* and *intolerable*. But what mean I thus ( *by too lamentable lamentation* ) to seek to *prolong* time? My *last hour* is come; I hear the *heart-strings* break; this *filthy House* of clay falls on my head; here is neither *hope*, *help*, nor place of any longer abiding. And must I needs be gone? *thou filthy Carcase*, O *filthy Carcase*, with *fare ill*, *fare well*, I leave thee. And so all trembling she cometh forth; and forthwith is seized upon by the *internal fiends*, who carry her away with a *violence*, *torrenti similis*, to the bottomless Lake that burneth with *fire* and *Brimstone*, where she is kept a *prisoner*, in torments, till the general *Judgment* of the great Day.

Apoc. 21. 8.

Jude 5. 6.

1 Pet. 3. 15.

The loathsome *Carcase* is afterwards laid in the Grave. In *which action*, for the most part, *the dead bury the dead*, that is, They who are dead in sin bury them who are dead for sin. And thus the godless and unregenerate *worldling*, who made *Earth his Paradise*, *his belly his God*, *his lust his Law*: and as in his life he sowed *vanity*, so he is now dead and reapeth *misery*. In his *prosperity* he neglected to serve God. In his *adversity* God refuseth to save him. And the Devil, whom he long served, now at length pays him his *wages*. *Detestable* was his life, *damnable* his death. The Devil bath his *Soul*, the grave bath his *Carcase*; in which *pit* of corruption, *den* of death, and *dungeon* of sorrow, let us leave the miserable  
Caitiff

Caitiff, rotting with his mouth full of Earth, his belly full of Worms, and his carcass full of Stench; expecting a fearful Resurrection, when it shall be re-united with the Soul; that as they sinned together, so they may be eternally tormented together.

Thus far of the miseries of the Soul and Body in Death, which is but cursedness in part: Now follows the fulness of cursedness, which is the misery of the Soul and Body after Death.

*Meditations of the misery of Man after Death, which is the fulness of Cursedness.*

**T**HE fulness of cursedness (when it falls upon a Creature, not able to bear the brunt thereof) presseth him down to that bottomless <sup>1</sup> deep of the endless <sup>2</sup> wrath of Almighty God; which is called the <sup>3</sup> damnation of Hell! This fulness of cursedness is either particular or general.

*Particular*, is that which in a less measure of fulness, lighteth upon the <sup>4</sup> Soul immediately as soon as she is separated from the Body. For, in the very instant of dissolution, she is in the sight and presence of God. For when she ceaseth to see with the organ of *fleshy eyes*, she seeth after a *spiritual manner*, like Stephen, who saw the glory of God, and Jesus standing at his right hand: or as a man, who being born blind, and miraculously restored to his sight, should see the Sun, which he never saw before. And thereby the testimony of his own

<sup>1</sup> Luke 8.

<sup>2</sup> 8. & 10. 21.

<sup>3</sup> 1 Theff. 1.

10.

<sup>3</sup> Mat. 23. 33.

<sup>4</sup> Luke 16.

21, 23.

1 Pet. 3. 19.

Jude v. 6, 7.

Acts 7. 5.

<sup>1</sup> Postquam anima de corpore est egressa, subito iudicium Christi de salute cognoscit, Aug. l. de anim. & ejus Orig. c. 4. li. Ep. ad Paucat.  
<sup>2</sup> Anima damnata continuo invaditur à dæmonibus, qui crudelitè eam rapiunt ad infernum deducunt. Cyril. Alex. in Orat. de exit. anim. Mat. 5. 34. & 23. 31. Luke 16. 12. Luke 12. 30. 1 Pet 3. 10. Jude ver. 7. Luke 16. 14. Luke 1. 31. The damned Souls apostrophe to the body at their second meeting.

Conscience, Christ the righteous Judge, who knoweth all things, makes her by *his omnipresent power*, to understand the doom and judgment that is due unto *her sins*, and what must be her Eternal state. And in this manner standing in the sight of Heaven, not fit for *her uncleanness* to come into Heaven, she is said to stand before the Throne of God. And so forthwith she is carried by the evil Angels, who came to fetch *her* with violence into Hell, where she is kept as in <sup>1</sup> prison, in everlasting pains and chains, under darkness, unto the Judgment of the great Day: But not in that extremity of torments which she shall finally receive at the last Day.

The general fulness of cursedness is in a <sup>2</sup> greater measure of fulness, which shall be inflicted upon both the Soul and Body, when by the mighty power of Christ (*the supreme Judge of Heaven and Earth*) the one shall be brought out of Hell, and the other out of the Grave, as prisoners to receive their dreadful doom, according to their evil deeds. How shall the Reprobate by the roaring of the Sea, the quaking of the Earth, the trembling of the powers of Heaven, and terrours of Heavenly signs be driven at the Worlds end to their wits end! Oh, what a woful salutation will there be, betwixt the damned Soul and body, at their re-uniting at that terrible Day!

O sink of sin, O lump of filthiness, (will thy Soul say unto her body) how am I compelled to re-enter unto thee, not as into

into an *Habitation* to rest, but as a *Prison* to be tormented together ! how dost thou appear in my sight like *Jephtah's Daughter*, to my great torment ! Would G O D thou hadst perpetually rotted in the grave, that I might never have seen thee again ! How shall we be confounded together, to hear before God, *Angels*, and *Men*, laid open all those *secret sins*, which we committed together ! Have I lost Heaven for the love of such a stinking carrion ? Art thou *the flesh*, for whose pleasures I have yielded to commit so many fornications ? O filthy Belly, how became I a Fool as to make thee my God ! How mad was I for momentary joys to incur these torments of eternal pains ! Ye Rocks and Mountains, why skip ye so like Rums, Psalm 144. 4. and will not fall upon me, to hide me from the face of him that comes to sit on yonder Throne ; for the great Day of his wrath is come, and who shall be able to stand ? Apoc. 6. 15, 17. why tremblest thou thus O Earth, in the presence of the Lord, and wilt not open thy mouth, and swallow me up, as thou didst *Korah*, that I be seen no more.

O damned furies ! I would ye might without delay tear me in pieces, on condition that you would tear me unto nothing ! But whilst thou art thus in vain bewailing thy misery, the *Angels* hale thee violently away from the brink of the grave to some place near the Tribunal seat of *Christ*, where being as a cursed Goat, separated

rated to stand beneath on Earth, as on the left hand of the Judg; *Christ* shall rip up all the benefits he bestowed on thee, and the torments he suffered for thee, and all the good deeds which thou hast omitted, and all the ungrateful villanies which thou didst commit against him and his holy Laws.

*within thee thine own Conscience* (more than a thousand witnesses) shall accuse thee; the Devils who tempted thee to all thy lewdness, shall on the one side testify with thy *Conscience* against thee; and on the other side, shall stand the Holy Saints and Angels approving *Christ's* Justice, and detesting so filthy a Creature. Behind thee an hideous noise of innumerable fellow-damned Reprobates tarrying for thy company. Before thee all the world burning in flaming fire. Above thee an ireful Judg of deserved vengeance, ready to pronounce his sentence upon thee. Beneath thee the fire and sulphurous mouth of the bottomless pit, gaping to receive thee. In this woful estate, to hide thyself, will be impossible; (for on that condition, thou wouldst wish that the greatest Rock might fall upon thee) to appear will be intolerable, and yet thou must stand forth, to receive, with other Reprobates this thy sentence; Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels.

Depart from me ] There is a separation from all joy and happiness.

Ansel. 11.  
Mandat.

Apoc. 6. 16,  
17.

Bonavent.  
postil.  
Dom. 3. post  
Pent. Ser. 2.

*Ye cursed* ] There is a black and direful  
excommunication.

*Into fire* ] There is a cruelty of pain.

*Everlasting* ] There is the perpetuity  
of punishment.

*Prepared for the Devil and his Angels* ]  
Here are thy *infernal tormenting* and tor-  
mented *Companions*.

O terrible Sentence ! from which the  
condemned cannot escape ; which being pro-  
nounced, cannot possibly be withstood ; a-  
gainst which a man cannot except, and from  
which a man can no-where appeal : so that  
to the damned nothing remains but Hel-  
lish torments, which know neither ease  
of pain, nor end of time. From the Judg-  
ment-seat thou must be thrust by *Angels*  
(together with all the damned *Devils* and  
*Reprobates* ) into the *bottomless lake* of utter  
darkness, that perpetually burns with fire  
and brimstone. Whereunto, as thou shalt be  
thrust, there shall be such weeping, woes,  
and wailing, that the cry of the company of  
*Korah, Dathan, and Abiram*, when the earth  
swallowed them, was nothing comparable  
unto this howling ; nay, it will seem unto  
thee a *Hell* before thou goest into *Hell*, but  
to hear it. Into this *bottomless lake* after  
that thou art once plunged, thou shalt ever  
be falling down, and never meet a bottom ;  
and in it, thou shalt ever lament, and none  
shall pity thee ; thou shalt always weep for  
pain of the fire, and yet gnash the Teeth  
for the extremity of Cold ; thou shalt  
weep to think that thy miseries are past

Bonavent.

remedy: thou shalt weep to think that to repent is to no purpose: thou shalt weep to think how for the shadows of short pleasures thou hast incurred these sorrows of eternal pains: thou shalt weep to see how that weeping it self can nothing prevail; yea, in weeping, thou shalt weep more tears than there is water in the Sea, for the water of the Sea is finite, but the weeping of a Reprobate shall be infinite.

There thy lascivious eyes shall be afflicted with sights of ghastly Spirits, thy curious Ears shall be affrighted with hideous noise of howling Devils, and the gnashing teeth of damned Reprobates, thy dainty Nose shall be cloyed with noysom stench of sulphur; thy delicate Taste shall be pained with intolerable hunger; thy drunken Throat shall be parched with unquenchable thirst; thy Mind shall be tormented to think how for the love of abortive pleasures, which perished ere they budded, thou so foolishly lost Heavens joys, and incurredst Hellish pains, which last beyond eternity. Thy Conscience shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers offered thee remission of sins, and the Kingdom of Heaven freely unto thee, if thou wouldest but Believe and Repent, and how easily thou mightest have obtained mercy in those days; how near thou wast many times to have repented, and yet didst suffer the Devil and the World to keep thee still in impenitency, and how the day of mer-

cy



cy is now past, and will never dawn again.

How shall thy understanding be racked to consider, how for momentary Riches thou hast lost *eternal Treasure*, and changed Heavens felicity for Hells fury; where every part of thy body, without intermission of pain, shall be continually tormented alike.

In these Hellish torments thou shalt be for ever *deprived of the beatifical sight of GOD, wherein consisteth the Sovereign good and Life of the Soul*. Thou shalt never see light, nor the least sight of Joy, but lie in a perpetual Prison of utter darkness; where shall be no Order, but Horror; no Voice, but of Blasphemers and Howlers; no Noise, but of torturers and tortured; no Society, but of the Devil and his Angels, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee: Where shall be punishment, *without pity*; misery, *without mercy*; sorrow, *without succour*; crying, *without comfort*; mischief, *without measure*; torment, *without ease*; where the worm dieth not, and the fire is never quenched; where the wrath of God shall seize upon the Soul and Body, as the flame of fire doth on the lump of Pitch and Brimstone. In *which flame* thou shalt ever be burning, and never be consumed; ever dying, and never dead; ever roaring in the pangs of death, and never rid of those pangs, or knowing end of

D 4

thy

Matth. 9.

thy pains. So that after thou hast endured them so many thousand years as there are grass on the earth, or sands on the Sea-shore, thou art no nearer to have an end of thy torments, than thou wast the first day that thou wast cast into them : yea, so far are they from ending, that they are ever but beginning. But if after a thousand times so many thousand years, thy damned Soul could but conceive a hope that those her torments should have an end, this would be some comfort, to think that at length an end will come : But as oft as the Mind thinketh of this word Never, it is another Hell in the midst of Hell.

This thought shall force the damned to cry *ὦαὶ ὦαὶ*, as much as if they should say *ὦν αἰεὶ, ὦν αἰεὶ*, O Lord, not ever, not ever torment us thus. But their Consciences answer them as an *Eccho*, *αἰεὶ αἰεὶ* ever, ever. Hence shall arise their doleful *ὦαὶ*, woe and alas for evermore.

This is that second Death, the general perfect fulness of all cursedness and misery, which every damned Reprobate must suffer, so long as GOD and his Saints shall enjoy bliss and felicity in Heaven for evermore.

Thus far of the misery of Man in his state of corruption, unless that he be renewed by grace in Christ.

Now followeth the knowledge of a Man's self, in respect of his state of Regeneration in Christ.

*Meditations of the state of a Christian reconciled to God in Christ.*

**N**OW let us see how happy a Godly man is in the state of *renovation*, being reconciled to God in Christ.

*The Godly Man*, whose corrupt nature is renewed by grace in *Christ*, and become a new Creature, is blessed in a threefold respect. First, in this Life. Secondly, in his Death. Thirdly, after Death.

1. His *blessedness* during this life is but in part, and that consists of seven things.

1. Because he is *conceived of the Spirit* in the womb of his Mother the Church, and is born not of blood, nor of the will of the flesh, nor of the will of man, but of God, who in *Christ* is his Father. So that the Image of God his Father is renewed in him every day more and more.

2. He hath, for the *merits* of *Christ's* sufferings, all his sins, *original* and *actual*, with the *guilt* and *punishment* belonging to them, freely and fully forgiven unto him. And all the *Righteousness* of *Christ* as freely and fully imputed unto him: and so God is *reconciled* unto him, and approveth him as righteous in his sight and account.

3. He is freed from *Satan's* bondage, and is made a brother of *Christ*, a fellow-heir of his Heavenly Kingdom, and a *spiritual King* and *Priest*, and to offer up *spiritual Sacrifice* to God by *Jesus Christ*.

D. 5

4. God

John 3. 5.  
Gal. 4. 2, 6.  
John 1. 2, 3.  
Gal. 4. 6, 7.  
2 Cor. 9. 8.  
Eph. 4. 2, 3, 19.  
Col. 3. 10.

Rom. 4. 8, 25.  
Rom. 8. 1, 2.  
1 Pet. 2. 24.  
Rom. 15. 19.  
2 Cor. 1. 16.  
Rom. 8. 33, 34.

Acts 16. 18,  
Eph. 2. 2.  
John 10. 17.  
Rom. 8. 20.  
Rom. 8. 19.  
Apoc. 1. 6.  
1 Pet. 2. 9.  
Mal. 3. 17.

4. God spareth him as a Man spareth his own Son that serveth him. And this sparing consists,

1. Not taking notice of every fault, but bearing with his infirmities, *Exodus 34. Verse 6, 7.* A loving Father will not cast his child out of doors in his Sickness.

2. Not making his punishment when he is chastened, as great as his deserts, *Psalms 103. 10.*

3. Chastning him moderately when he seeth that he will not by any other means be reclaimed, *2 Samuel 7. Verse 14, 15. 1 Cor. 11. 32.*

In < 4. Graciously accepting his endeavours, notwithstanding the imperfection of his obedience, and so preferring the willingness of his mind before the worthiness of his work, *2 Cor. 8. 12.*

5. Turning the curses which he deserved, to crosses and fatherly corrections; yea, all <sup>1</sup> things, all <sup>2</sup> calamities of this life, <sup>3</sup> Death it self, <sup>4</sup> yea, his very sins unto his good.

5. God gives him his Holy Spirit,

1. <sup>5</sup> Sanctifieth him by Degrees throughout; <sup>6</sup> so that he doth more and more die to sin, and live to righteousness.

2. Assures him of his <sup>7</sup> Adoption, and that

<sup>1</sup> Rom. 8.

28.

<sup>2</sup> Psalm 89.

31, 32.

Psalm 119. 71.

Heb. 12. 10.

1 Cor. 12. 7.

<sup>3</sup> 1 Cor. 3. 21.

& 15. 54, 55.

Heb. 1. 14. 15.

<sup>4</sup> Luke 22.

31, 32.

Psalm 51.

13, 14.

Rom. 5. 20,

21.

<sup>5</sup> 1 Thes. 5.

<sup>6</sup> Rom. 8.

5, 10.

<sup>7</sup> Rom. 8. 19.

Which

Which

that he is by Grace the Child of God.

3. *Encourageth* him to come with <sup>1</sup> boldness and confidence into the presence of God.

4. *Moveth* him without fear to say unto him, *Abba Father*.

5. *Poureth* into his heart the gift of *sanctified Prayer*.

6. *Perswadeth* him, that both he and his Prayers are accepted and heard of God for Christ his *Mediator's* sake.

7. Fills him with { 1. *Peace* of Conscience.  
2. *Joy* in the Holy Ghost;  
in comparison whereof all  
earthly joys seem vile and  
vain unto him.

6. He hath a *recovery* of his <sup>2</sup> sovereignty over the *creatures*, which he lost by *Adam's* fall: and from thence <sup>3</sup> *free liberty* of using all things which God hath not <sup>4</sup> restrained, so that he may use them with a *good* <sup>4</sup> *conscience*. For to all things in *Heaven* and *Earth* he hath a sure <sup>6</sup> title in this life; and he shall have the *Plenary* and peaceable <sup>7</sup> possession of them in the life to come. Hence it is that all *Reprobates* are but usurpers of all that they possess, and have no <sup>8</sup> place of their own but *Hell*.

7. He hath the assurance of God's Fatherly care and protection day and night over him; which care consists in three things.

<sup>1</sup> Heb. 4. 16.  
Ephes. 3. 12.  
Gal. 4. 6.  
Rom. 8. 15, 16.  
Zach. 12. 12.  
Rom. 8. 16, 17.  
Rom. 5. 1. and 15. 7.  
Rom. 5. 3. and 14. 27.

<sup>2</sup> Psalm 8. 5, &c.  
Heb. 2. 7, 8.  
<sup>3</sup> 1 Cor. 1. 1.  
Rom. 14. 14.  
<sup>4</sup> 1 Tim. 4. 2.  
1 Cor. 9. 19, 20.  
<sup>5</sup> 1 Cor. 3. 22, 23.  
Heb. 1. 7.  
<sup>6</sup> 1 Cor. 3. 22.  
<sup>7</sup> Mat. 25. 34.  
<sup>8</sup> 1 Pet. 1. 4.  
Acts 1. 25.

1. In

Mat. 6. 53.  
2 Cor. 12. 14.  
Psalm 23.  
Psalm 34. 2,  
10.

Heb. 5. 13.  
Psalm 34. 7.  
Psalm 91. 11.  
Isa. 1. 15.  
Job 10. 10.  
Psalm 21. 15.  
Gen. 7. 8.  
Psalm 34. 19.

1. In providing all things necessary for his Soul and Body concerning this life, and that which is to come; so that he shall be sure ever, either to have enough, or patience to be content with that he hath.
2. In that God gives his Holy Angels as Ministers a charge to attend upon him always for his good; yea, in danger, to pitch their Tents about him for his safety, where ever he be: Yea, GOD's protection shall defend him as a cloud by day, and as a pillar of fire by night: and his providence shall hedge him from the power of the Devil.
3. In that the eyes of the Lord are upon him, and his ears continually open to see his state, and to hear his complaint; and in his good time to deliver him out of all his troubles.

Thus far of the blessed Estate of the Godly and Regenerate Man in this life. Now of his blessed Estate in Death.

2. Meditations of the blessed Estate of a Regenerate Man in his Death.

WHEN GOD sends Death as his Messenger, for the Regenerate Man, he meets him half the way to Heaven; so

for his <sup>1</sup> conversation, and <sup>2</sup> affection is there before him, *Death* is neither strange nor fearful unto him. Not strange, because he <sup>3</sup> died daily; not fearful, because whilst he lived, he was dead; and his life was <sup>4</sup> hid with God in Christ. To die, unto him therefore, is nothing else in effect, but to <sup>5</sup> rest from his labour in this world, to go <sup>6</sup> home to his <sup>7</sup> Fathers house, unto the <sup>8</sup> City of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the general Assembly and Church of the first born, to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Testament. Whilst his body is sick, his mind is sound; for God <sup>9</sup> maketh his bed in his sickness, and strengtheneth him with Faith and Patience upon his bed of sorrow: And when he begins to enter into the way of all the World, he giveth (like <sup>1</sup> Jacob, Moses, and Joshua) to his Children and Friends godly Exhortations and Counsels to serve the true God, to worship him truly all the days of their life. His blessed Soul breatheth nothing but blessings, and such speeches as savor a sanctified spirit. As his outward man decayeth, so his inward man increaseth and waxeth stronger. When the speech of his Tongue faltereth, the sighs of his heart speak louder unto God; when the sight of the eyes faileth, the Holy Ghost illuminates him inwardly with abundance of spiritual life. His Soul feareth not, <sup>2</sup> but is bold to go out of the Body,

<sup>1</sup> Phil. 20.

<sup>2</sup> Col. 3. 1.

<sup>3</sup> 1 Cor. i. 31.

<sup>4</sup> Col. 3. 5.

<sup>5</sup> Apoc. 14.

<sup>6</sup> 2 Cor. 5. 6.

<sup>7</sup> John 1. 14.

<sup>8</sup> Heb. 12.

12, &c.

<sup>9</sup> Psal. 41. 3.

<sup>1</sup> Gen. 49.

<sup>2</sup> 2 Cor. 5. 3.

and



and to dwell with her Lord. He sigheth out with Paul, <sup>1</sup> Cupio dissolvi, I desire to be dissolved, and to be with Christ. And with David, <sup>2</sup> as the Hart panteth after the water-brooks, so panteth my Soul after thee, O Lord. My soul thirsteth for God, for the Living God; when shall I come and appear before God? He prayeth with the Saints, <sup>3</sup> How long, O Lord, which art Holy and True? <sup>4</sup> Come Lord JESUS, come quickly. And when the appointed time of his dissolution is come, <sup>5</sup> knowing that he goeth to his <sup>6</sup> Father and Redeemer in the peace of a good Conscience, and the assured persuasion of the forgiveness of all his sins, in the blood of the Lamb. He sings with blessed old Simeon his <sup>7</sup> Nunc dimittis; Lord, now lettest thou thy Servant depart in peace, &c. And surrenders up his Soul, as it were with his own hands, into the hands of his heavenly Father, saying with David, <sup>8</sup> Into thy hands, O Father, I commend my Soul, for thou hast redeemed me O Lord thou God of Truth. And saying with Stephen, Lord Jesus receive my spirit. He no sooner yields up his sacred Ghost, but immediately his <sup>9</sup> holy Angels, who attend upon him from his Birth, unto his Death, <sup>1</sup> carry and accompany his Soul into Heaven, as they did the Soul of Lazarus into Abraham's bosom, <sup>2</sup> which is the Kingdom of Heaven, whither only good Angels and good works do accompany the Soul; the one to deliver their <sup>3</sup> charge, the other to receive their <sup>4</sup> reward.

The

<sup>1</sup> Phil. 2. 23.<sup>2</sup> Psal. 4. 12.<sup>3</sup> Apoc. 6. 10.<sup>4</sup> Apoc. 22. 10.<sup>5</sup> Job 14. 5.<sup>6</sup> Psal. 51. 5.<sup>7</sup> Luke 2. 23.

Psal. 37. 37.

Isa. 57. 2.

<sup>8</sup> Psal. 31. 9.

Acts 7. 59.

<sup>9</sup> Mat. 18. 10.

Acts 13. 15.

and 27. 22.

<sup>1</sup> Luke 16.

22.

<sup>2</sup> Mat. 8. 11.

Luke 31. 18.

Acts 15. 10,

11.

Ephes. 1. 10.

Heb. 11. 9,

10, 16, and

12. 21, 23.

Luke 19. 9.

and 9. 31.

<sup>3</sup> Psal. 91. 1.

Heb. 1. 14.

<sup>4</sup> Apoc. 14.

13, &amp; 22. 12.

The Body in convenient time, as the sanctified <sup>1</sup> Temple of the Holy Ghost, the <sup>2</sup> Members of Christ, nourished by his Body, the <sup>3</sup> price of the Blood of the Son of God, is by his fellow Brethren reverently laid to sleep in his <sup>4</sup> grave, as in the *Bed of Christ*, in an assured hope to <sup>5</sup> awake in the Resurrection of the Just, at the last Day, to be partaker with the Soul of life and glory everlasting. And in this respect not only the Souls, but the very Bodies of the faithful also are termed *blessed*.

Thus far of the Blessedness of the Soul and Body of the regenerate Man *in Death*; Now let us see the Blessedness of the Soul and Body *after Death*.

3. Meditations of the blessed Estate of the regenerate Man after Death.

**T**His Estate hath three Degrees.

1. From the Day of Death to the Resurrection.

2. From the Resurrection to the pronouncing of the Sentence.

3. After the Sentence, which lasts eternally.

As soon as ever the Regenerate man hath yielded up his Soul unto Christ, the holy Angels take her into their custody, and immediately <sup>6</sup> carry her into Heaven, and there present her <sup>7</sup> before Christ, where she is crowned with a <sup>8</sup> Crown of righteousness and glory, not which she hath deserved by her good works, but which God hath

<sup>1</sup> 1 Cor. 13.

<sup>2</sup> Cor. 6. 15.

Mark 6. 21.

<sup>3</sup> 1 Cor. 6.

22.

1 Pet. 1. 19.

<sup>4</sup> 1 Thes. 4.

14.

Acts 7. 6.

& 8. 2.

<sup>5</sup> Dan. 12. 1.

1 John 5. 21,

29.

Luke 14. 14.

2 Thes. 4.

16, 17.

Apoc. 14. 15.

<sup>6</sup> Luke 16.

10.

<sup>7</sup> Heb. 1. 24.

& 22. 24.

<sup>8</sup> 1 Tim. 4. 8.

Apoc. 3. 9.

1 Pet. 5.

hath promised of his free *goodness* to all those who of *love* have in this life unfeignedly *served* him, and *sought* his glory.

Oh, what joy will it be to thy *Soul* ! which was wont to see but *misery* and *sinners*, now to behold the face of the *God of Glory* ? yea, to see *Christ* welcoming thee, as soon as thou art presented before him by the holy *Angels*, with an *Euge*, *bone serve* ! *well done*, and *welcome*, good and faithful servant, &c. enter into thy *Master's* joy. And what joy will this be, to behold *thousand thousands* of *Cherubins*, *Seraphins*, *Angels*, *Thrones*, *Dominions*, *Principalities*, *Powers*, All the holy *Patriarchs*, *Priests*, *Prophets*, *Apostles*, *Martyrs*, *Professors*, and all the *Souls* of thy *Friends*, *Parents*, *Husbands*, *Wives*, *Children*, and the rest of *God's Saints*, who departed before thee in the true *Faith* of *Christ*, standing before *God's Throne* in *bliss* and *glory* ? If the *Queen of Sheba* beholding the *glory* and *attendance* given to *Solomon*, as it were *ravished* therewith, brake out and said ; *Happy* are thy men, *happy* are these thy servants, which stand ever before thee to hear thy *wisdom* ! How shall any soul be *ravished* to see her self by *grace* admitted to stand with this glorious *Company* ! to behold the blessed face of *Christ*, and to hear all the *Treasures* of his *Divine wisdom* ! How shalt thou rejoice to see so many *thousand thousands* welcoming thee into their heavenly *Society* ! for as they all *rejoiced* at thy *conversion*, so will

Col. 1. 6.

Ephes. 1. 12.

1 Kings 10.

will they now be *much more joyful* to behold the *Coronation*: and to see thee receive a *Crown*, which was laid up for thee against thy *coming*. For there the *Crown* of Martyrdom shall be put on the head of a *Martyr*, who for Christ's Gospel-sake endured Torments; the *Crown* of *Virginity* on the head of them, who subdued *Concupiscence*; the *Crown* of *Piety* and *Chastity* on the head of them, who sincerely professed Christ, and kept their Wedlock-bed undefiled; the *Crown* of good works on the good Alms-giver's head, who liberally relieved the poor; the *Crown* of *incorruptible glory* on the head of those Pastours, who by their preaching and good example, have converted Souls from the corruption of sin, to glorifie God in holiness of Life. Who can sufficiently express the rejoycing of this Heavenly Company, to see thee thus crowned with Glory, arrayed with the shining Robe of righteousness, and to behold the Palm of Victory put into thy hand? Oh, what gratulation will there be, that thou hast escaped all the miseries of the World, the snares of the Devil, the pains of Hell, and obtained with them thy eternal rest and happiness? For there every one joyeth as much in another's happiness, as in his own, because he shall see him as much loved of God as himself. Yea, they have as much distinct joys, as they have Partners of their joy. And in this joyful and blessed state, the Soul resteth with  
Christ

Luke 15.

2 Tim. 4. 8.

Apoc. 7. 9.

Apoc. 7. 9.

Christ in Heaven, till the Resurrection ; when as the number of *his* fellow-servants and brethren be fulfilled, which the Lord termeth but a little season.

The second degree of man's blessedness after Death, is from the Resurrection to the pronouncing of the final Sentence. For at the last Day,

1. The Elementary Heavens, Earth, and all things therein, shall be <sup>1</sup> *Dissolved*, and purified with fire.

2. At the <sup>2</sup> sound of the last Trumpet, or *voice of Christ* the Archangel, the very same bodies, *which the Elect had before* ( though turned to dust and earth ) shall arise again. And in *the same instant*, every man's Soul shall re-enter into his own body by vertue of the Resurrection of *Christ their Head*; and be made alive, and rise out of *their Graves*, as if they did but awake out of their beds ; and howsoever Tyrants bemangled their bodies in pieces, or consumed them to ashes, yet shall the *Elect* find it true at that Day, *that not an hair of their head is perished.*

3. They shall come forth out of *their Graves*, like so many *Josephs* out of *prison*, or *Daniels* out of the *Lions Den*, or *Jonahs* out of the *whales belly*.

4. All the bodies of the *Elect* being thus made alive, shall arise in *that perfection of Nature*, whereunto they should have attained by their Natural temperament, if no impediment had hindred ; and in that vigor of age, that a perfect man is at about

<sup>1</sup> 2 Pet. 3.

10, 12, 13.

<sup>2</sup> 1 Cor. 15.

52.

1 Thes. 4.

Job 5. 23.

Ezek. 3. 7.

Rom. 8. 11.

Rom. 5. 17.

1 Cor. 16.

22.

Phil. 3. 10, 11.

1 Thes. 4. 14.

Mat. 19. 32.

Dan. 4. 12.

1 Thes. 4. 4.

Par est po-

testas Dei

ad institu-

endos homi-

nes. Athenagor.

Isa. 65. 10.

bout 33 years old, each in their proper sex. Whereunto Divines think the Apostle alludeth, when he saith, *Till we all come unto a perfect man, unto the measure of the age (or stature) of the fulness of Christ.* Whatsoever imperfection was before in the body, (as blindness, leanness, crookedness) shall then be done away. *Jacob shall not halt, nor Isaac be blind; nor Leah be ear-ey'd, nor Mephibosheth be lame; for if David would not have the blind and lame to come into his house; much less will Christ have blindness and lameness to dwell in his heavenly Habitation. Christ made all the Blind to see, the Dumb to speak, the Deaf to hear, the lame to walk, &c. that came to him to seek his grace on Earth: much more will he heal all their imperfections, whom he will admit to his glory in Heaven.* Among those Tribes there is not one feeble, but the lame man shall leap as an Hart; and the dumb mans tongue shall sing: And it is very probable, that seeing God created our first Parents, not Infants, or old men, but of a perfect age or stature: the ἀνά-πλασις, or new Creation from Death, shall every-where be more perfect than the πλάσις or first frame of man, from which he fell into the state of the Dead. Neither is it like, that Infancy, being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

5. The bodies of the Elect being thus raised, shall have four most excellent and supernatural qualities: For,

1. They

Tertul. de Resurrect. cap. 6.  
Hieron. Ep. 27, & 6.  
Aug. l. 12. de Civit. Dei, c. 17. & onnes Theol. in 4 sent. dist. 44.  
Ephes. 4. 1.  
Ita communiter credunt.  
Theologi in 4 sent. dist. 41.  
Vide Aug. de Civ. Dei, l. 22. c. 15. & 6.  
Psalm 105. 37.  
Psalm 35. 6.

1 Cor. 15. 43.

1 Cor. 15. 41.

Isa. 65. 20.

Aug. Enchir.

50.

Mat. 13. 43.

Dan. 2. 13.

Luke 9. 31.

Zach. 9. 10.

1 Theff. 4. 17.

Exod. 34. 27.

Matth. 17.

Acts 6. 25.

2 Sam. 18. 4.

Hest. 6. 4.

1. They shall be raised in *Power*, whereby they shall for ever be freed from all wants and weaknesses, and enabled to continue without the use of *Meat, Drink, Sleep*, and other former helps.
2. In *incorruption*, whereby they shall never be *subject* to any manner of *imperfection, blemish, sickness, or Death*.
3. In *Glory*, whereby their *bodies* shall *shine* as bright as the *Sun in the Firmament*, and *which* being made *transparent*, their *Souls* shall *shine through*, far more *glorious* than their *bodies*. Three *glimpses* of *which glory* was seen: First, In *Moses's face*: Secondly, In the *Transfiguration*: Thirdly, In *Steven's countenance*. Three *instances* and *assurances* of the *glorification* of our *Bodies*, at that *glorious Day*. Then shall *David* lay aside his *Shepherd's weed*, and put on the *Robe* of the *King's Son Jesus*, not *Jonathan's*. Then every true *Mordecai* (who mourned under the *Sackcloth* of his corrupt *flesh*) shall be arrayed with the *King's Royal Apparel*, and have the *Crown Royal* set upon his *head*, that all the *World* may see *how it shall be done to him whom the King of Kings delighteth to honour*. If now the rising of one *Sun* makes



- makes the morning so glorious ; how glorious shall that day be, when innumerable *million of millions* of bodies of *Saints and Angels* shall appear more *glorious* than the brightness of the *Sun* ! the body of *Christ* in glory surpassing all.
4. In *Agility*, whereby our bodies shall be able to *ascend*, and *meet* the Lord at his glorious coming in the Air, as *Eagles* flying unto their blessed Carcase. To this Agility of the *Saints* glorious bodies, the Prophet alludes, saying, *They shall renew their strength : They shall mount up with wings as Eagles : They shall run and not be weary : they shall walk and not faint ; And to this state may that saying of wisdom be referred ! In the time of their Vision, they shall shine, and run to and fro, as sparks amongst the stubble*

And in respect of these four qualities, Paul calleth the raised bodies of the *Elect*, *Spiritual* ; for they shall be spiritual in qualities, but the same still in substance.

And howsoever *sin* and *corruption* make a man in this state of mortality lower than *Angels* ; yet surely when God shall thus crown him with glory and honour, I cannot see how man shall be any thing inferiour to *Angels* : For, are they *Spirits* ? So is Man also in respect of his Soul ; yea,

Ubi volet spiritus, ibi erit & corpus, August. Mat. 24. 28. Isa. 50. 31. Wisd. 3. 7. 1 Cor. 15. 46. Spiritualia post resurrectionem erunt, corpora esse deficiunt, sed quia spiritu vivificante subsistent. Aug. l. 13. de Civ. Dei, 22. Psalm 8. 5.

Phil. 3. 21. yea, more than this; they shall have also a spiritual body, *fashioned like unto the glorious body* of the Lord Jesus Christ, in whom Man's Nature is exalted by a perpetual union, into the *Glory of the God-head*, and individual society of the *blessed Trinity*. An honour which he never vouchsafed *Angels*. And in this respect Man hath a prerogative above them. Heb. 2. 16. Nay, they are but *Spirits* appointed to be *Ministers* unto the *Elect*: and as many of them, who at the first disdained this Office, and would not keep their first standing, were for their pride hurled into Hell. This lesseneth not the *Dignity of Angels*, but extols the greatness of *God's Love to Mankind*.

But as for *a<sup>1</sup> the Elect*, who at the second and sudden coming of Christ, shall be found *quick and living*, the *1* fire that shall burn up the corruption of the *world*, and the works therein shall in a *2* moment, *in the twinkling of an Eye*, overtake them as it *3* finds them, either *grinding* in the *Mill*, of provision, or walking in the *fields* of pleasure, or *lying* in the *bed* of ease; and so (burning up their dross and corruption) of *mortal* make them *immortal* bodies: and *this change* shall be unto them instead of Death.

<sup>1</sup> 2 Pet. 3.  
10, 11, 12.  
<sup>2</sup> Luke 17.  
31.  
<sup>3</sup> 1 Cor. 15.  
51.  
The Elect  
Souls apostrophe to  
the Body, at  
their first  
meeting in  
the Resurrection.  
Cant. 2. 14.

Then shall the *Soul* with joyfulness greet her body, saying, O well met again my dear *Sister*. How sweet is thy voice! How comely is thy countenance, having lain hid so long in the clefts of the rocks; and in the

the secret places of *the grave*, thou art indeed an habitation fit, not only for me to dwell in, but such as the *H Ghost* thinks meet to reside in, as *his Temple* for ever. The Winter of our affliction is now past; the storm of our miseries is blown over and gone. The bodies of our Elect Brethren appear more *glorious* than the *Lilly-flowers on the Earth*, the time of singing *Hallelujahs* is come, and the voice of the Trumpet is heard in the Land. Thou hast been my Yoke-fellow in the Lord's labours, and companion in persecutions and wrongs for *Christ* and *his Gospels* sake; now shall we enter together into our Master's joy. As thou hast born with me the *Cross*, so shalt thou now wear with me the *Crown*. As thou hast with me sowed plenteously in tears, so shalt thou reap with me abundantly in joy. O blessed, ay *blessed be that God!* who (when yonder *Reprobates* spent their whole time in pride, fleshly lusts, eating, drinking, and prophane vanities) gave us grace to joyn together in *watching, fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the holy Communion, relieving the Poor, exercising (in all humility) the works of Piety to God, and walking conscientiously in the Duties of our Calling towards men*. Thou shalt anon hear no mention of thy sins, for they are remitted and covered, but every *good work*, which thou hast done for the *Lord's* sake, shall be rehearsed, and rewarded.

Psalm 32.2.

Chear

Dan. 9. 21,  
&c.

Luke 41. 28.

Cant. 2. 1, 3,  
ver. 17.

Luke 17. 34,  
35, 36.

1 Theff. 4. 17.

1 Cor. 6. 1, 3.

2 Cor. 6. 2, 3.

Apoc. 2. 12.

Rom. 26. 2.

2 Cor. 9. 6.

John 14. 1.

Chear up thy heart, for thy Judg is  
flesh of thy flesh, and bone of thy bone.  
Lift up thy head, behold those glorious  
*Angels*, like so many *Gabriels* flying to-  
wards us, to tell us, *that the day of our Re-*  
*demption is come*, and to convey us in the  
Clouds, to meet our Redeemer in the air.  
Lo, they are at hand: *Arise therefore, my*  
*Dove, my Love, my fair One, and come away.*  
And now like *Roes* or young *Harts*, they  
run with *Angels* towards Christ, over the  
trembling Mountains of *Bether*.

6. Both *quick* and *dead* being thus *revi-*  
*ved* and *glorified*, shall forthwith (by the  
*ministry of God's holy Angels*) be gathered  
from *a'l the quarters* and parts of the world,  
and caught up together in the clouds, to meet  
the Lord in the Air, and so shall come with  
him, as a part of his glorious train, to  
judg the *Reprobates* and *evil Angels*. The  
*twelve Apostles* shall sit upon *twelve Thrones*  
(next Christ) to judg the *twelve Tribes*  
who refused to hear the Gospel preach-  
ed by their Ministry, and all the Saints  
(in honour and order) shall stand next  
unto them, as Judges also, to judg the *evil*  
*Angels* and *earthly-minded men*. And  
as every of them received grace in this  
life, to be more zealous of his glory, and  
more faithful in his service than others:  
so shall their glory and reward be greater  
than others in that Day.

The place whither they shall be gathered  
unto Christ, and where Christ shall sit in  
Judgment, shall be in the Air, over the  
valley

Valley of Jehosaphat, by Mount Olivet near unto Jerusalem, Eastward from the Temple, as is probable for four reasons.

1. Because the holy Scriptures seem to imitate so much in plain words, I will gather all Nations into the valley of Jehosaphat, and plead with them there. Cause thy mighty one to come down, O Lord; let the Heathen be wakened, and come up to the valley of Jehosaphat; for there will I sit to judge all the Heathen round about. Jehosaphat signifieth, the Lord will judge. And this Valley was so called, from that great victory which the Lord gave <sup>1</sup> Jehosaphat, and his people over the Ammonites, Moabites, and inhabitants of Mount Seir. Which victory was a type of the final victory, which Christ, the supreme Judge shall give his Elect over all their enemies in that place, at the last day, as all the Jews interpret it. See Zech. 14. 4, 5. Psalm 51. 1, 2, &c. all agreeing that that place shall be thereabouts.

2. Because that as Christ was thereabouts crucified, and put to open shame; so over that place his glorious Throne should be erected in the Air, when he shall appear in Judgment, to manifest his Majesty and Glory. For it is meet that Christ should in that place judge the World with righteous Judgment, where he himself was unjustly judged and condemned.

3. Because that seeing the Angels shall be sent to gather together the Elect from the four winds, from one end of Heaven to the

E

other;

1 Thes. 4. 17.

Joel 3. 1, 2.

& v. 11. 12.

2 Chron.

20. 29.

<sup>1</sup> Near this Valley was Mount Moriah, where Abraham sacrificed

Isaac, Gen.

22. Jacob

saw Angels

ascending

and descending on a

ladder, Gen.

28. the Angel

put up

his sword,

and fire

from Heaven

burnt

up the sacrifice

in

Araunah's

floor.

2 Sam. 24.

Solomon

built the

Temple,

2 Chron 3. 1.

Christ

preached the

Gospel, suffered

his

passion, and

entered into

his glory.

Carth. in

Gen. 28.

1 The Sea beyond Jerdan towards Tyus, cutteth the midst of the World. And Ezech. saith of Jerusalem, In medio gentium posui eam. That from Sion as from a Center, the Law should be published to all Nations, and there all Nations shall be judged according to the Law.

Rom. 2. 12.

Acts 1. 11.

Richard. de Villanova.

Tho. in 1.

Sent. dist.

47. 18.

Mat. 15. 31.

Jude 14.

Apoc. 20. 11, 12.

Mat. 19. 28.

Hill in Can.

18. Anf. in

Mat. c. 25.

Psal. 145. 9.

Isa. 28. 21.

other; it is most probable, that the place whither they shall be gathered to, shall be near Jerusalem, and the Valley of Jehoshaphat; which <sup>1</sup> Cosmographers describe to be in the midst of the superficies of the Earth; if the *termini à quibus* be the four parts of the World, the *terminus ad quem* must be about the Centre.

4. Because the Angels told the Disciples, that as they saw Christ ascend from Mount Olivet, which is over the Valley of Jerusalem, so shall he in like manner come down from Heaven. This is the opinion of Aquinas, and all the Schoolmen, except Lombard and Alexander Hales.

5. Lastly, when Christ is set in his glorious Throne, and all the many thousands of his Saints and Angels, shining more bright than so many Suns in glory, sitting about him; and the body of Christ in glory and brightness surpassing them all: The Reprobates being separate and remaining beneath upon the earth (for the right Hand signifies a Blessed, the left Hand a cursed estate) Christ will first pronounce the sentence of Absolution, and bliss upon the Elect; First, because he will thereby increase the grief of the Reprobate that shall hear it. Secondly, to shew himself more prone to Mercy than to Judgment. And that from his Throne of Majesty in the Air, he shall (in the sight and hearing of all the World) pronounce unto his Elect, Come ye blessed of my Father, inherit the King-

King-

*Kingdom prepared for you from the beginning of the world, &c.*

*Come ye* ] Here is our blessed *union* with *Christ*, and by *him* with the whole *Trinity*.

*Blessed* ] Here is our absolution from all sins, and our plenary endowment with all *Grace* and *Happiness*.

*Of my Father* ] Here is the *Author*, from whom by *Christ* proceeds our *felicity*.

*Inherit* ] Here is our *Adoption*.

*The Kingdom* ] Behold our *Birth-right* in possession.

*Prepared* ] See God's Fatherly care for his chosen.

*From the foundation of the world* ] O the free, eternal, unchangeable *Election* of God!

How much are those Souls bound to love God, who of his meer good will and pleasure, chose and loved them, before they had *done either good or evil*.

*For I was hungry, &c.* ] O the *Goodness* of *Christ*, who takes notice of all the *Good works* of his Children to reward them! How great is his love to poor Christians, who takes every work of mercy done to them for his sake, as if it had been done to himself: *Come ye to me*, in whom ye have believed, before ye saw me; and whom ye have loved and sought for with so much *devotion*, and through so many *tribulations*: *Come now*, from labour to rest; from *disgrace*, to glory; from the jaws of *Death*, to the joys of eternal *Life*;

E 2

For

Ad pœnas  
tardus Deus  
est, ad præ-  
mia velox.  
Mat. 25. 34.

Rom. 9. 3.

John 20. 29.  
1 Pet. 1. 8.



Mat. 5. 11.

Psal. 27. 10.

Mat. 19. 29.

John 20. 17.

2 Cor. 6. 18.

2 Tim. 4. 8.

1 Pet. 5. 4.

Apoc. 4. 5.

Apoc. 4. 10.

For my sake ye have been *railed upon, reviled and cursed*. But now it shall appear, to all those *curst Esau's*, that you are the true *Jacob's*, that shall receive your *heavenly Father's blessing*; and blessed shall you be. Your *Fathers, Mothers, and nearest kindred* forsook, and cast you off, for my *Traths sake* which you maintained; but now my *Father* will be unto you a *Father*, and you shall be his *Sons and Daughters* for ever. You were cast out of your *lands and livings*, and forsook all for my sake and the *Gospels*; but that it may appear that you have not *lost your gain*, but *gained by your loss*: instead of an *earthly inheritance and possession*, you shall possess with me the inheritance of my *heavenly Kingdom*; where you shall be for *love, Sons; for birth-right, Heirs; for dignity, Kings; for holiness, Priests*; and you may be bold to enter into the possession thereof now, because my *Father* prepared and kept it for you ever since the *first foundation of the world was laid*.

Immediately after this sentence of *absolution and benediction*, every one receiveth his *Crown*, which *Christ the Righteous Judg*, puts upon their heads, as the reward which he hath promised of his *grace and mercy*, unto the *Faith and good works* of all them that *loved his appearing*. Then every one taking his *Crown* from his head, shall lay it down (as it were) at the feet of *Christ*; And prostrating themselves, shall with one heart and voice, in an heavenly sort and consort, say: *Praise and*

and Honour, and Glory, and Power, and Thanks be unto thee, O blessed Lamb, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every Kindred and Tongue, and People, and Nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy Kingdom for evermore. Amen.

Then shall they sit in their Thrones and Orders, as Judges of the Reprobates, and evil Angels, by approving, and giving testimony to the righteous sentence and judgment of Christ the supreme Judge.

After the pronouncing of the Reprobates sentence of condemnation, Christ will perform two solemn Actions.

1. The presenting of all the Elect unto his Father, Behold, O Righteous Father, these are they whom thou gavest me. I have kept them, and none of them is lost. I gave them thy word, and they believed it, and the world hated them, because they were not of the world, even as I am not of the world. And now Father, I will that those whom thou hast given me, be with me where I am; that they may behold my glory; which thou hast given me; and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.

2. Christ shall deliver up the Kingdom to God, even the Father, that is, shall cease to execute his office of Mediatorship, whereby as he is King, Priest, Prophet, and

E 3

supreme

1 Cor. I. 2,  
&c.  
Mat. 13. 13.

John 17. 11,  
14, 23, 24.

John 12. 16.

1 Cor. 15. 24.

*supreme Head of the Church, he suppressed his Enemies, and ruled his faithful People by his Spirit, Word, and Sacraments. So that his Kingdom of Grace over his Church in this World ceasing; he shall rule immediately as he is God, equal with the Father and the H. Ghost, in his Kingdom of Glory for evermore. Not that the dignity of his Manhood shall be any thing diminished; but that the glory of his Godhead shall be more manifested; so that as he is God, he shall from henceforth in all fulness, without all external means, rule all in all.*

Psalm 47. 5,  
6, 7, 8.

From this Tribunal seat, Christ shall arise, and with all his glorious company of Elect, Angels and Saints, he shall go up triumphantly in order and array, unto the Heaven of Heavens, with such an heavenly noise and musick, that now may that song of David be truly verified, *God is gone up with a triumph, the Lord with the sound of a trumpet. Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is King of all the earth, he is greatly to be exalted.* And that Marriage-song of John, *Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her self ready. Allelujah; for the Lord God omnipotent reigneth.*

The third and last degree of the blessed estate of Regenerated Man after Death, begins after the pronouncing of the Sentence, and lasteth eternally without all end.

*Medi-*

*Meditations of the blessed estate of the Regenerate man in Heaven, after he hath received the sentence of Absolution, before the Tribunal Seat of Christ at the last day of Judgment.*

**H**ere my Meditation dazleth, and my Pen falleth out of my hand; the one being not able to conceive, nor the other to describe, that most excellent blis and eternal weight of glory (whereof *all the afflictions of this present life are not worthy*) which all the Elect shall with the blessed Trinity enjoy from that time that they shall be received with Christ as joint-heirs into that everlasting Kingdom of Joy.

2 Cor. 4.17.  
Rom. 8. 8.  
Rom. 8. 17.

Notwithstanding, we may take a scantling thereof, thus :

The Holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after Death in four respects.

1. Of the Place.
2. The Object.
3. Of the Prerogatives of the Elect there.
4. Of the effects of the Prerogatives.

1. Of the Place.

**T**he place is the <sup>1</sup> Heaven of heavens, or the <sup>2</sup> third Heaven called Paradise, whither Christ (in his humane Nature) ascended far above all visible Heavens. The Bridegroom's Chamber, which by the firmament, as by an azured curtain spangled

<sup>1</sup> 1 Kings 8.  
<sup>2</sup> Cor. 12.  
24.  
Psalm 19.5.  
Mat. 25.10.

Apoc. 21, 2,  
&c.

Verse 24. &  
27.

Verse 18.

Verse 11.

Verse 9, 20.

Verse 21.

Verse 12, 13.

Verse 27.

Verse 16.

Apoc. 11.

with glittering Stars, and glorious Planets is hid, that we cannot behold it with these corruptible Eyes of Flesh: The Holy Ghost (framing himself to our weakness) describes the glory of that place, (which no man can estimate) by such things as are most precious in the estimation of man. And therefore likeneth it to a great and a holy City, named the heavenly Jerusalem, where only God and his people (who are saved and written in the Lamb's book) do inhabit; all built of pure Gold, like unto clear Glass, or Crystal: the walls of Jasper-stone, the foundation of the walls, with twelve manner of precious stones, having twelve gates, each built of one pearl: three gates towards each of the four corners of the world; and at each gate an Angel, (so many Porters) that no unclean thing should enter into it. It is four-square, therefore perfect; the length, the breadth, and height of it are equal, 12000 furlongs every way; therefore glorious and spacious: Through the midst of her streets ever runneth the pure River of the water of Life, as clear as Crystal; therefore wholsom. And of either side the River is the Tree of Life, ever growing; which beareth twelve manner of fruits, and gives fruits every month; therefore fruitful. And the leaves of the Tree is health to the Nations; therefore healthy. There is therefore no place so glorious by Creation; so beautiful with delectation; so rich in possession; so comfortable for habi-

*habitation.* For there the King is Christ; the Law is love, the Honour verity, the Peace felicity, the Life eternity. There is Light without darkness, Mirth without sadness, Health without sickness, Wealth without want, Credit without disgrace, Beauty without blemish, Ease without labour, Riches without rust, Blessedness without misery, and Consolation that never knows end. How truly may we cry out (with David) of this City, *Glorious things are spoken of thee, O thou City of God*, and yet all these things spoken are but according to the weakness of our capacity. For Heaven exceedeth all this in glory, so far, as that no tongue is able to express, nor heart of man to conceive the glory thereof, as witnesseth St. Paul, who was in it, and saw it. O let us not then dote so much upon these *wooden Cottages*, and houses of mouldring clay, which are but tents of ungodliness, and habitations of Sinners; but let us look rather, and long for this heavenly City, whose builder and maker is God, which he (who is not ashamed to be called our God) hath prepared for us.

Psalm 87. 3.

2 Cor. 12.  
1 Cor. 2. 5.Heb. 11. 10.  
Heb. 11. 6.

## 2. Of the Object.

THE blisful and glorious object of all intellectual and reasonable Creatures in Heaven, is the Godhead, in Trinity of persons, without which, there is neither joy, nor felicity; but the very fulness of joy consisteth in enjoying the same.

E 5

This

<sup>1</sup> Visio Dei  
beatifica so-  
la est sum-  
mum bonum  
nostrum.

Aug. 1. de  
Trin. c. 13.

<sup>2</sup> Fecisti nos  
domine ad  
te: inquit-  
tum-igitar  
est cor no-  
strum, do-  
nec requies-  
cat in te.

Aug. Caus.  
1. cap. 1. &c.

Exod. 32. 13.

Psal. 67. 1.

& 80. 1.

Phil. 3. 8. 11.

Phil. 1. 23.

Joh. 17. 14.

Exod. 34. 10.

Exod. 33. 31.

1 Cor. 13. 12.

2 Cor. 3. 13.

1 John 3. 2.

This *Object* we shall enjoy two ways :

1. By a *Beatifical vision* of God.

2. By possessing an *immediate communi-  
on* with this Divine Nature.

The <sup>1</sup> *beatifical vision* of God is that only  
that can content the infinite mind of man.

<sup>2</sup> For every thing tendeth to its center ;  
God is the center of the Soul : therefore  
( like *Noah's Dove* ) she cannot rest nor  
joy, till she return and enjoy him.

All that God bestowed upon *Moses*,  
could not satisfy his mind, unless he  
might see the face of God. Therefore the  
whole Church prayeth so earnestly : God  
be merciful unto us, and cause his face to  
shine upon us. When Paul once had seen  
this blessed sight, he (ever after) counted  
all the riches, and glory of the World (in  
respect of it) to be but dung : and all his  
life after was but sighing out, *Cupio dis-  
solvī, I desire to be dissolved, and to be  
with Christ*, And Christ prayeth for all his  
Elect in his last prayer : that they might  
obtain this blessed vision ; Father, I will  
that they which thou hast given me be,  
( Where ? ) even where I am : ( to what  
end ? ) that they may behold that my glory, &c.  
If *Moses's* face did so shine when he had  
been with God but forty days, and seen  
but his back-parts : How shall we shine,  
when we shall see him face to face for  
ever ? and know him as we are known, and as  
he is ? Then shall the Soul no longer be  
termed *Marah*, bitterness, but *Naomi*, beau-  
tifulness : for the Lord shall turn this short  
bitterness



*bitterness to eternal beauty and blessedness,*  
Ruth 1. 20.

The second means to enjoy this object, is by having an *Immediate* and an *eternal Communion* with God in Heaven. This we have, first by being ( as members of Christ ) united to his *Manhood*, and by the *Manhood* ( personally united to the *word* ) we are united to him, as he is God : and ( by his Godhead ) to the *whole Trinity*. Reprobates at the last day shall see God ( as a just Judge ) to punish them ; but ( for lack of this Communion ) they shall have neither *grace* with him, nor *glory* from him. For want of this Communion, the Devils (when they saw Christ) cryed out. *Quid nobis tecum? What have we to do with thee, O Son of the most high God?* but (by virtue of this Communion) the penitent soul may boldly go and say unto Christ, ( as Ruth unto Boaz : ) *Spread, O Christ, the wing of the garment of thy mercy over thine Handmaid ; for thou art my kinsman.* This Communion God promised Abraham, when he gave himself for his great reward ; And Christ prayeth for his whole Church to obtain it. This Communion Saint Paul expresth in one word, saying, *That God shall be all in all unto us.* Indeed God is now all in all unto us ; but by means and in a small measure. But in Heaven, God himself immediately ( in fulness of measure, without all means ) will be unto us all the good things, that our souls and bodies can wish or desire. *He himself*

Mat. 8. 15.

Ruth 3. 9.

John 17. 20,  
21.

1 Cor. 17. 28.

Anima ani-  
mæ erit De-  
us. Bern.

Non potest  
summum re-  
rum condi-  
tor in se non  
habere que  
rebus à se  
conditis.

dedit:  
quemadmo-  
dum sol a-  
stris, Hugo.

l. 5. de ani-  
ma, c. 15.

Apoc. 21. 23.

Seneca de  
beneficiis,  
l. 2, c. 19.

self will be salvation and joy to our souls, life and health to our bodies, beauty to our eyes, musick to our ears, honey to our mouths, perfumes to our nostrils, meat to our bellies, light to our understanding, contentment to our wills, and delight to our hearts; And what can be lacking where God himself will be the soul of our souls? Yea, all the strength, wit, pleasures, virtues, colours, beauties, harmony, and goodness, that are in men, beasts, fishes, fowls, trees, and all creatures, are nothing but sparkles of those things, which are in infinite perfection in God. And in him we shall enjoy them in a far more perfect and blessed manner. He himself will then supply our use; nay, the best creatures (which serve us now) shall not have the honour to serve us then. There will be no need of the Sun, nor of the Moon to shine in that City; for the glory of God doth lighten it.

No more will there be any need, or use of any creatures when we shall enjoy the Creator himself.

When therefore we behold any thing that is excellent in any creatures, let us say to our selves; how much more excellent is he, who gave them this excellency? When we behold the wisdom of men who over-rule creatures stronger than themselves; *out-run* the Sun and Moon in discourse, prescribing many years before, in what course they shall be eclipsed, let us say to our selves, how admirable is the Wisdom of God, who made men

men so wise! when we consider the strength of *Whales* and *Elephants*, the tempest of *Winds*, and terrour of *Thunder*, let us say to our selves, *how strong*, *how mighty*, *how terrible* is that God that makes these mighty and fearful Creatures! when we taste things that are delicately *sweet*, let us say to our selves, O how *sweet* is that God, from whom all these creatures have received their *sweetness*! when we behold the admirable colours, which are in *Flowers* and *Birds*, and the lovely beauty of *Women*, let us say, how fair is that God, that made these so fair!

And if our loving God hath thus provided us so many excellent delights, for our passage through this *Bochin*, or valley of tears, what are those pleasures which he hath prepared for us, when we shall enter into the *Palace* of our *Master's joy*! How shall our souls be there ravished with the love of so lovely a God! So glorious is the object of *heavenly Saints*; So amiable is the sight of our *glorious Saviour*.

Judges 2. 5.

3. Of the *Prerogatives* which the *Elect* shall enjoy in *Heaven*.

BY reason of this Communion with God, the *Elect* in *Heaven* shall have four super-excellent *Prerogatives*.

1. They shall have the *Kingdom of Heaven* for their inheritance: and they shall be free *Denizens* of the *heavenly Jerusalem*. *St. Paul* (by being a free *Citizen* of *Rome*, escaped

Matth. 21.  
1 Pet. 1. 4.  
Eph. 2. 19.  
H. b. 12. 20.  
Acts 22. 26.

Acts 21. 28.  
1 Pet. 1. 18.

escaped whipping; but they who are once *free Citizens* of the heavenly Jerusalem, shall ever be freed from the whips of eternal torments. For this freedom was bought for us, not with a great sum of money, but with the *precious blood* of the Son of God.

Apoc. 5. 10.  
1 Pet. 2. 9.  
Rom. 16. 10.  
1 Pet. 2. 5.  
Heb. 13. 15.

2. They shall be all *Kings* and *Priests*, *spiritual Kings* to reign with CHRIST, and to triumph over Satan, the World, the Reprobates; and *spiritual Priests* to offer unto God the spiritual sacrifice of *Praise* and *Thanksgiving* for evermore. And therefore they are said to wear both Crowns and Robes. Oh what a comfort is this to *poor Parents*, that have many Children! If they breed them up in the fear of God, and to be true Christians; then are they Parents to so many *Kings* and *Priests*.

Mat. 13. 43.  
Phil. 3. 2, 1.  
Acts 12. 15.

Luke 2. 13.  
Mark 9. 3.

1 Cor. 15.  
43. v. 44.  
1 Thes. 4. 1.

3. Their bodies shall *shine* as the brightness of the *Sun* in the Firmament, like the glorious body of Christ, which shined *brighter* than the Sun at Noon, when it appeared to Saint Paul. A glimpse of which glorious brightness appeared in the body of Moses and Elias, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious body*, yea, a *spiritual body*; not in substance, but in quality; preserved by *spiritual means*, and having (as an Angel) agility to ascend or descend. O what an honour is it, that our bodies (falling more *vile* than a carrion) should thus arise in  
glory

glory, like unto the body of the Son of God.

4. Lastly, they (together with all the holy Angels) there, keep (without any labour to distract them) a perpetual Sabbath, to the glory, honour, and praise of the aye blessed Trinity, for the creating, redeeming, and sanctifying of the Church: And for his Power, Wisdom, Justice, Mercy, and goodness in the Government of Heaven and Earth. When thou hearest a sweet consort of Musick meditate how happy thou shalt be, when (with the Quire of heavenly Angels and Saints) thou shalt sing a part in that spiritual Hallelujah, in that eternal blessed Sabbath; where there shall be such variety of pleasures, and satiety of joys, as neither know tediousness in doing, nor end in delighting.

4. Of the effects of these Prerogatives.

From these Prerogatives there will arise to the Elect in Heaven, five notable Effects.

I- **T**hey shall know God, with a perfect knowledge, so far as Creatures can possibly comprehend the Creator. For there we shall see, the word, the Creator; and in the word, all creatures that by the word were created; so that we shall not need to learn (of the things which were made) the knowledge of him by whom all things were made. The  
excel-

I Cor. I. 10.  
Aug. soliloq  
cap. 16.  
Nihil notum  
in terra, ni-  
hil ignotum  
in cælo.

1 Cor. 13. 12.

2 Cor. 3. 16.

Res vere  
sunt in mun-  
do invisibi-  
li, in mun-  
do visibili  
umbra re-  
rum, Herm.

*excellentest* creatures in this life are but as a *dark veil*, drawn betwixt God and us : but when this veil shall be drawn aside, then shall we see God *face to face*, and *know him as we are known*.

We shall know the power of the *Father*, the wisdom of the *Son*, the grace of the *H. Ghost*, and the invisible nature of the blessed *Trinity*. And in him we shall know not only *all our friends*, (who died in the faith of Christ) but also all the faithful that ever were, or shall be. For,

Luke 13. 28.

1. Christ tells the *Jews*, that they shall see *Abraham, Isaac and Jacob*, and *all the Prophets*, in the *Kingdom of God*; therefore we shall know them.

Gen. 2. 25.

2. *Adam* in his innocency knew *Eve* to be *bone of his bone*, and *flesh of his flesh*, as soon as he awaked; Much more then shall we know our kindred; when we shall awake perfected and glorified in the Resurrection.

Mat. 27. 13.

3. The Apostles knew *Christ* after his resurrection, and the *Saints which rose with him*, and appeared in the *Holy City*.

Mat. 17. 4.

4. *Peter, James and John* knew *Moses and Elias* in the transfiguration; how much more shall we know one another, when we shall be all glorified?

Luke 16. 28.

5. *Dives* knew *Lazarus* in *Abraham's bosom*; much more shall the *Elect* know one another in *He ven*.

Mat. 19. 28.

6. Christ saith, that the twelve *Apostles* shall sit upon twelve *Thrones* to judg (at that day) the *twelve Tribes*; therefore they shall

shall be known, and consequently the rest of the Saints.

7. Saint Paul saith,, that at that day we shall know as we are known of God; and *Augustin* ( out of this place ) comforteth a Widow; assuring her, that as in this life she saw her Husband with external eyes, so in the life to come, she should know his heart, and what were all his thoughts and imaginations. Then Husbands and Wives look to your actions and thoughts, For all shall be made manifest one day. See 1 Cor. 4. 5.

1 Cor. 6. 2.  
1 Cor. 13. 12.  
Aug. 2d  
Italiam vi  
duam, E-  
pist. 6.

8. The faithful in the Old Testament are said to be gathered to their *Fathers*; therefore the knowledg of our Friends remains.

Gen. 25. 35.  
2 Reg. 22.

7. Love never falleth away; therefore knowledg, the ground thereof, remains in another life.

1 Cor. 13. 3.

10. Because the last day shall be a declaration of the just judgments of God, when he shall reward every man according to his works? and if every mans works be brought to light, much more the worker. And if wicked men shall account for every idle word, much more shall the idle speakers themselves be known. And if the person be not known, in vain are the works made manifest. Therefore (saith the Apostle) Every man shall appear to account for the work that he hath done in his body, &c. See *Wisdom*, chapter 5. verse 1. Though the respect of diversities of degrees and calling in *Magistracy*, *Ministry*, and

Rom. 2. 5.  
Apoc. 22. 12.  
Eccl. 11. 16.  
Rom. 2. 12.

Mat. 12. 36.

2 Cor. 5. 10.

1 Cor. 15.  
24, 28.

1 Cor. 13. 11.

Lumen est  
umbra Dei,  
& Deus est  
lumen lumi-  
nis. Plato,  
Poli. 6.

Job 26. 14.  
Ecclesi. 2. 22.

and *Oeconomy* shall cease ; yea, Christ shall then cease to rule, as he is *Mediator*, and rule all in all, as he is God equal with the Father and the Holy Ghost.

The greatest *knowledg* that men can attain unto in this *life*, comes as far short of the *knowledg* which we shall have in *Heaven*, as the knowledg of a *child* that cannot yet speak plain, is to the knowledg of the greatest *Philosopher* in the World. They who thirst for *Knowledg*, let them long be Students of this *university*. For all the light by which we know any thing in this world, is nothing but the very *shadow of God* ; but when we shall know God in *Heaven*, we shall ( in him ) know the manner of the work of the *Creation*, the *mysteriēs* of the work of our *Redemption* ; yea, so much knowledg as a Creature can possibly conceive and comprehend of the *Creator*, and his works. But whilst we are in this life, we may say with *Job*, *How little a portion bear we of him ?* And assure our selves with *Syracides*, that, *There are greater things than these be, and that we have seen but a few of God's works.*

2. They shall love God with a perfect and absolute love, as possibly a creature can do. The manner of loving God, is to love him for himself ; the *measure* is to love him without *measure*. For in this life ( *knowing God but in part* ) we love him but in part ; but when the *Elect* in *Heaven* shall fully know God, then they will perfectly



fectly love God. And for the infinite causes of love ( which they shall know to be in him ) they shall be infinitely ravished with the love of him.

3. They shall be filled with all manner of divine pleasure. At thy right hand (saith David) there are pleasures for evermore; yea, they shall drink (saith he) out of the rivers of pleasures. For as soon as the Soul is admitted into the actual fruition of the beatifical Essence of God; she hath all the goodness, beauty, glory, and perfection of all Creatures ( in all the world ) united together, and at once presented unto her in the sight of God. If any be in love; there they shall enjoy that which is more amiable. If any delight in fairness, the fairest beauty is but a dusty shadow to that; he that delights in pleasures, shall there find infinite varieties, without either interruption of grief or distraction of pain; he that loveth honour shall there enjoy it, without the disgrace of cankered envy; he that loveth treasure, shall there possess it, and never be beguiled of it. There they shall have knowledge void of all ignorance; health that no sickness shall impair; and life that no death can determine. In a word, look how far this wide world surpasseth for light, pleasures, and comforts, the dark and narrow womb, wherein thou wast conceived a child; so much doth the world to come exceed in joys, solace, and consolation, this present world. How happy then shall we be, when this life is changed, and we thither translated?

4. They

Psal. 16. 11.  
Psal. 36. 8.

4. They shall be replenished with an *unspeakable joy*; *In thy presence* (saith David) *is the fulness of joy*. And this joy shall arise chiefly from the *vision* of God, and partly from the sight of all the holy *Angels*, and blessed *Souls* of just and perfect men, who are in bliss and glory with him.
- But especially from the blissful sight of Jesus, The *Mediator* of the *New Testament*, our *Emmanuel*, God and Man. His sight will be the chief cause of our bliss and joy. If the *Israelites in Jerusalem* so shouted for joy, that the earth rang again, to see Solomon crowned, how shall the *Elect* rejoice in Heaven, to see Christ (the true Solomon) adorned with glory? If *John Baptist* at his presence did leap in his *Mother's womb* for joy, how shall we exult for joy, when he will be not only *with us*, but *in us* in heaven? if the *wise men* rejoiced so greatly to find him a *Babe lying in a manger*, how great shall the joy of the *Elect* be, to see him sit (as a King) in his *celestial Throne*? If *Simeon* was glad to see him an *Infant* in the *Temple*, presented by the hands of the *Priests*, how great shall our joy be, to see him a *King*, ruling all things at the *right hand* of his *Father*? If *Joseph* and *Mary* were so joyful to find him in the midst of the *Doctors*, in the *Temple*, how glad shall our *Souls* be, to see him sitting as a *Lord* among *Angels* in Heaven? This is that joy of our Master, which (as the *Apostle* saith) *the Eye hath not seen, the Ear hath not heard, nor the heart*
- Pfalm 16. 1.
- Heb. 12. 24.
- 1 Reg. 1. 40.
- Luke 1. 44.
- John 17. 22.
- Mat. 2. 10.
- Luke 3. 18.
- Luke 2. 40.
- Facilius dicere possumus quid ibi non sit quam quid ibi sit.
- Aug. de sym. lib. 7.
- 1 Cor. 2. 9.
- Mat. 25. 21.

heart of man cannot conceive; which because it cannot enter into us, we shall enter into it.

5. Lastly, they shall enjoy this blissful and glorious estate for evermore. Therefore it is termed *everlasting life*; and Christ saith, *that our joy no man shall take from us*. All other joys (be they never so great) have an end. *Ahasuerus's* feast lasted an hundred and eighty days; but he and it and all his joys are gone. For mortal man to be *assumed* to heavenly glory, to be *associated* to Angels, to be *satisfied* with all delights and joys, (but for a time) were much; but to enjoy them for ever without intermission or end, who can bear it, and not admire it, who can muse of it, and not be amazed at it? All the Saints of Christ (as soon as they felt once but a true taste of these eternal joys) counted all the *riches* and *pleasures* of this life to be but *loss* and *dung*, in respect of that. And therefore (with uncessant prayers, fastings, alms-deeds, tears, faith, and good life) they laboured to ascertain themselves of this eternal life; and (for the love thereof) they willingly either sold, or parted with all their earthly goods and possessions.

*Christ* calleth all *Christians* *Merchants*, Luke 19, And eternal life, a *precious Pearl*, which a wise Merchant will purchase though it cost him *all that he hath*, Matth. 13.

*Alexander* hearing the report of the great riches

Joh. 16. 22.

Hest. 1. 3.

Phil. 3. 8.

Acts 2. 28.

Plutarch.  
Apoph.  
Regum.

riches of the Eastern Country, divided forthwith among his Captains and Soldiers all his Kingdom of *Macedonia*. *Hephestion* asking him what he meant in so doing? *Alexander* answered, That he prefer'd the riches of *India* (whereof he hoped shortly to be master) before all that his Father *Philip* had left him in *Macedonia*. And should not Christians then prefer the eternal riches of Heaven, so greatly renowned (which they shall enjoy e're long) before the corruptible trash of the Earth, which lasts but for a season?

Heb. 11. 10,  
15, 16.

*Abraham* and *Sarah* left their own Country and possession, to look for a City, whose builder and maker is God; and therefore bought no land, but only a place of burial. *David* preferred one day in this place, before a thousand elsewhere; yea, to be a Door-keeper in the House of God, rather than to dwell in the richest Tabernacles of wickedness. *Elias* earnestly besought the Lord, to receive his Soul into his Kingdom, and went willingly (though in a fiery Chariot) thither; Saint *Paul* (having once seen Heaven) continually desired to be dissolved, that he might be with Christ. Saint *Peter* (having espied but a glimpse of that eternal glory in the Mount) wished that he might dwell there all the days of his life; saying, Master, it is good for us to be here. How much better doth *Peter* now think it to be in Heaven it self? Christ (a little before his death) prayeth his Father to receive him into that excellent  
Glory

Psal. 48. 10.  
1 King. 19. 4.

1 King. 2. 15.  
Phil. 1. 23.

Mat. 17. 4.

John 17. 5.

Glory. And the Apostle witnesseth, that (for the joy which was set before him) he endured the Cross, and despised the shame. If a man did but once see these joys (if it were possible) he would endure a hundred deaths to enjoy that happiness but one day.

Heb. 11. 2.

Saint Augustine saith, that he would be content to endure the torments of Hell, to gain this joy rather than to lose it. Ignatius (St. Paul's Scholar) being threatened (as he was going to suffer) with the cruelty of Torments, answered with great courage of Faith; *Fire, Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Devil together, let them come upon me, so I may enjoy my Lord Jesus and his Kingdom.* The like constancy shewed Polycarp, who could not by any terrors of any kind of death be moved to deny Christ in the least measure. With the like resolution answered Basil his Persecutors, when they would terrifie him with death; *I will never (said he) fear Death, which can do no more than restore me to him that made me.* If Ruth left her own Country, and followed Naomi her Mother-in-law to go and dwell with her in the land of Canaan (which was but a type of Heaven) only upon the same which she heard of the God of Israel, (though she had no promise of any portion therein) how shouldst thou follow thy holy Mother the Church, to go unto Christ, into the heavenly Canaan; wherein

Serm. 31. de Sanctis.

Hieron. in Catalog. Iren. 1. 3. contra Valent.

Euseb. 1. 14. cap. 6.

Nazian. de vit. Basil.

Ruth 1. 16.

wherein God hath given thee an *eternal inheritance assured* by an holy Covenant, made in the word of God, *signed with the blood of his Son, and sealed with his Spirit and Sacraments*; This shall be thine *eternal happiness* in the Kingdom of Heaven where thy life shall be a Communion with the *blessed Trinity*; thy joy, the presence of the Lamb; thy *exercises, singing*; thy ditty, *Hallelujah*; thy *consorts, Saints and Angels*; where youth flourisheth that never waxeth old; beauty lasteth, that never fadeth; Love aboundeth, that never cooleth; Health continueth that never slacketh; and life remaineth, that never endeth.

*Meditations directing a Christian how to apply to him without delay, the aforesaid knowledge of God and himself.*

**T**Hou seest therefore, O Man, how *wretched and cursed* thy state is, by *corruption of nature, without Christ*; inso-much, that whereas the Scriptures do liken wicked men unto *Lions, Bears, Bulls, Horses, Dogs, and such like salvage Creatures* in their lives; it is certain that the condition of an *unregenerate man*, is in his death more vile than a *Dog*, or the filthiest Creature in the World. For the *beast* (being made but for man's use) when he dieth, endeth all his *miseries* with his death. But man (endued with a *reasonable, and an immortal soul, made after God's image, to serve God*) when he ends

ends the miseries of this life, must *account* for all his misdeeds, and begin to endure those miseries that *never shall know end*. No creature but man is liable to yield at his death an account for his death. The brute creatures, not *having reason*, shall not be required to make any account for their *deeds*; and *good Angels*, though they *have reason*, yet shall they yield *no account* because they *have no sin*. And as for evil *Angels*, they are without all *hope*, already *condemned*, so that they need not make any further accounts; *man* only in his death must be God's *accountant* for his life.

On the other side thou seest (*O Man*) how *happy* and *blessed* thy state is, being truly *reconciled* unto God in *Christ*, in that (through the *restauration* of *God's Image*, and thy *restitution* into thy *soveraignty* over other creatures) thou art in this life *little inferiour* to the *Angels*; and shalt be in the life to come equal to the *Angels*. Yea, in respect of thy nature, exalted by a *personal Union* to the *Son of God*, and by him to the glory of the *Trinity* superior to the *Angels*: a *Fellow-Brother* with *Angels*, in *spiritual Grace*, and *everlasting Glory*.

Thou hast seen how glorious and perfect God is, and how that all thy chief *bliss* and *happinefs* consisteth in having an *eternal Communion* with his Majesty.

Now therefore (*O impenitent sinner*) in the bowels of *Christ Jesus* I intreat thee, nay, I conjure thee as thou tenderest thy



own salvation, seriously to consider with me, how false, how vain, how vile are those things, which still retain and chain thee in this wretched and cursed estate, wherein thou livest, and to hinder thee from the favour of God, and the hope of eternal life and happiness.

*Meditations on the hindrances, which keep back a sinner from the practice of Piety.*

**T**Hose hindrances are chiefly seven,

1. *An ignorant mistaking of the true meaning of certain places of the holy Scriptures, and some other chief grounds of Christian Religion.*

The Scriptures mistaken are these,

1. Ezek. 33. 14, 16. *At what time soever a sinner repenteth him of his sin, I will blot out all, &c.* Hence the carnal Christian gathereth, that he may repent when he will. It is true, whensoever a sinner doth repent, God will forgive, but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they would have repented, were rejected, and could not repent, though they sought it carefully with tears. What comfort yields this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

2. Matth. 11. 26. *Come unto me all you that labour and are heavy laden, and I will give you rest.* Hence the lowdest man collects

Heb. 12. 17.  
Luke 13. 24,  
27.



lects that he may come unto Christ when he list. But he must know, that no man ever comes to Christ but he who (as Peter saith) Having known the way of righteousness hath escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ. To come unto Christ is to repent and believe; and this no man can do, unless his heavenly Father draweth him by his grace.

3. Rom. 8. 1. There is no condemnation to them which are in Christ Jesus. True, but they are such, who walk not after the flesh, (as thou dost) but after the Spirit, which thou didst never yet resolve to do.

4. 1 Tim. 1. 15. Christ Jesus came into the world to save sinners, &c. True, but such sinners, who, like St. Paul, are converted from their wicked life; not like thee, who still continuest in thy lewdness. For that Grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

5. Prov. 24. 16. A just man falleth seven times in a day, and riseth, &c. In a day, is not in the Text; Which means not falling into sin, but falling into trouble, which his malicious Enemy plots against the just, and from which God delivers him. And though it meant falling in, and rising out of sin; what is this to thee whose falls all men may see every day? but neither God, nor man, can at any time see thy rising again by repentance.

2 Pet. 2. 20,  
22.  
Isa. 1. 18.  
John 6. 35.  
and 6. 44.

Tit. 2. 11,  
12.

Psal. 34. 19.

6. Isa. 64. 6. *All our righteousnesses are as filthy rags*. Hence the carnal Christian gathers; that, seeing the *best works* of the *best Saints* are no better, then his are good enough, and therefore he needs not much grieve, that his devotions are so imperfect. But *Isaiah* means not in this place the righteous works of the *Regenerate*; as fervent prayers in the name of God; charitable *Alms* from the bowels of *mercy*; suffering in the Gospel's defence, the spoil of goods, and spilling of blood, and such works, which *St. Paul* calls the *fruits of the Spirit*: But the Prophet making an humble confession in the name of the *Jewish Church*, when she had fallen from God to *Idolatry*, acknowledgeth, that whilst they were by their filthy sins separated from God, as *Lepers* are by their infected sores, and polluted cloaths from men, their chiefest *Righteousness* could not be but abominable in his sight. And though our *best works*, compared with *Christ's righteousness*, are not better than *unclean rags*; yet in God's acceptance, for *Christ's* sake, they are called *white rayment*; yea, *pure fine linnen*, and *shining*; far unlike the *Leopard's spots*, and *filthy garments*.

7. Jam. 3. 2. *In many things we sin all; True, but God's children sin not in all things*, as thou dost, without either bridling their lusts, or mortifying their corruption; and though the *reliques of sin* remain in the dearest Children of God, that they had need daily to cry, *Our Father which art*  
in

Gal. 5. 22.

Apoc. 3. 18.

and 19. 8.

Jer. 13. 23.

Zech. 3. 4.

in Heaven, forgive us our trespasses; yet in the New Testament, none are properly called sinners, but the unregenerate; but the Regenerate in respect of their zealous endeavour to serve God in unfeigned holiness are every where called Saints; Inasmuch that St. John saith, that *whosoever is born of God sinneth not*; that is, liveth not in wilful filthiness, suffering sin to reign in him, as thou dost. Deceive not thy self with the name of a Christian: whosoever liveth in any customary gross sin, he liveth not in the state of grace. Let therefore (saith St. Paul) every one that nameth the name of Christ depart from iniquity. The regenerate sin, but upon frailty; they repent, and God doth pardon; therefore they sin not to death. The reprobate sin maliciously, sinfully, and delight therein, so that by their good will, sin shall leave them before they leave it. They will not repent, and God will not pardon. Therefore their sins are mortal (saith St. John) or rather immortal, as saith St. Paul, Rom. 2. 5. It is no excuse therefore to say, we are all sinners. True Christians, thou seest, are all Saints.

8. Luke 23. 43. The Thief converted at the last gasp, was received to Paradise; What then? If I may but have time to say when I am dying, Lord, have mercy upon me, I shall likewise be saved. But what if thou shalt not? And yet many in that day shall say, Lord, Lord; and the Lord will not know them. The Thief was saved,

F 3

for

Gal. 1. 15.  
Rom. 5. 8.  
John 9. 31.

1 John 3. 9.  
1 John 5. 18.

2 Tim. 2. 12.  
1 John 5. 16.

Matth. 7. 22.

for he repented : but his fellow had not grace to repent, and was *damned*. Beware thereof, lest trusting to too late repentance at thy *last end* on earth, thou be not driven to repent too late without end in Hell.

9. 1 John 1. *The blood of Jesus Christ cleanseth us from all sin.* And 1 John 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, &c* O comfortable ! But hear what St. John saith in the same place. *My little children, these things write I unto you that ye sin not.* If therefore thou *leavest thy sin*, these comforts are thine, else they belong not to thee.

10. Rom. 5. 20. *where sin abounded, grace did abound much more.* O sweet ! But hear what St. Paul addeth ; *what shall we say then ? shall we continue in sin, that grace may abound ? God forbid.* How shall we that are dead to sin live any longer therein, Rom. 6. 1, 2 This place teacheth us not to *presume* ; but that we should not *despair*. None therefore of these Promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are :

1. From the doctrine of *Justification* by faith only ; a carnal Christian gathereth, *That good works are not necessary.* He commends others that do good works but he persuades himself that he shall be saved by his faith, without doing any such

such matter. But he should know, that though good works are not necessary to justification, yet they are necessary to salvation, for we are God's workmanship created in Christ Jesus unto good works; which God hath predestinated that we should walk in them. Whosoever therefore in years of discretion bringeth not forth good works after he is called, he cannot be saved; neither was he ever predestinated to life eternal. Therefore the Scripture saith, that Christ will reward every man according to his works; Christ respects in the Angels of the 7 Churches nothing but their works, and at the last day he will give the heavenly inheritance only to them who have done good works, in feeding the hungry, cloathing the naked, &c. At that day righteousness shall wear the Crown. No righteousness, no crown, no good works ( according to a man's talent ) no reward from God, unless it be vengeance. To be rich in good works, is the surest foundation of our assurance to obtain eternal life. For good works are the true fruits of a true faith, which apprehendeth Christ and his obedience unto salvation. And no other faith availeth in Christ, but that which worketh by love; and ( but in the act of justification ) that faith which only justifieth is <sup>3</sup> never only, but ever accompanied with good works, as the Tree with his fruits, the Sun with his light, the fire with his heat, and water with his moisture. And the faith, which doth not justify her self by good works before

Eph. 2. 10.

Fulk Rhern.  
Test. Ann.  
in Eph. 2. 12.  
2 Cor. 9. 6.

Apoc. 22. 12  
Apoc. 2. 3.

Mat. 25.  
2 Tim. 4. 8.

Rom. 2. 8.

1 Tim. 6. 19.  
Gal. 5. 6.

<sup>3</sup> Fides sola  
non est sola:  
Fides sola,  
justificat, ut  
oculus solus  
vider.  
Jame, 2. 26.

Acts 15.9.  
Acts 16. 18.  
1 Thes. 5. 28.

man is but a *dead faith*, which will never justify a man's soul before God. But a justifying faith *purifieth the heart*, and *sanctifieth the whole man* throughout.

Mat. 23. 34.  
Ephes. 1. 4.  
Eccles. 3. 14.  
1 Pet. 1. 9.  
Rom. 8. 23,  
26.  
John 15. 16.  
1 Pet. 1. 2.  
Noli te in  
Deoprimum  
querere, sed  
in Christo, in  
quo si te per  
fidem inveni-  
eris, certus  
esto, te esse  
electum.  
Luke 15. 10.  
ver. 24.  
Magnus ho-  
mo liberi  
arbitrii vi-  
res cum con-  
deretur, ac-  
cepit, sed  
has peccan-  
do amisit.  
Aug. de spi-  
rit. & lit.  
cap. 3.

II. From the Doctrine of God's *eternal Predestination*, and *unchangeable Decree*, he gathereth that *if he be predestinate to be saved, he cannot but be saved; if to be damned, no means can do any good*. Therefore all works of *Piety* are but in vain. But he should learn that God hath *predestinated to the means, as well as to the end*. Whom therefore God hath predestinated to be *saved*, which is the end, he hath likewise predestinated to be first called, justified and made conformable to the Image of his Son, which is the means. And they (saith St. Peter) *who are elect unto salvation, are also elect unto the sanctification of the Spirit*. If therefore upon thy calling, thou conformest thy self to the *word and Example of Christ* thy Master, and obeyest the good motions of the *Holy Spirit*, in leaving sin, and living a godly life; then assure thy self, that thou art one of those, who are *infallibly predestinated to everlasting salvation*. If otherwise, blame not God's *predestination*, but thine own *sin*, and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the Prodigal Son; and by thy conversion, it shall appear, both to Angels and Men, that thou didst belong to his *Election*. If thou wilt not, why should God save thee?

III. When

III. When a carnal Christian hears that man hath not free will unto good; He looseth the reins of his own corrupt will, as though it lay not in him to bridle, or to subdue it; Implicitly making God the Author of sin in suffering man to run into this necessity. But he should know, that God gave Adam free-will, to stand in his integrity if he would; but man abusing his free-will, lost both himself and it. Since the fall man in his state of corruption hath free-will to evil, but not to good; for in this state, we <sup>2</sup> are not (saith the Apostle) sufficient to think a good thought. And God is not bound to restore us what we lost so wretchedly, and take no more care to recover again. But as soon as a man is regenerated, the grace of God freeth his will unto good, so that he doth all the good things he doth, with a free-will: for so the Apostle saith, that God of his own good pleasure, worketh both the will and the deed in us; who (as the Apostle expoundeth) cleanse our selves from all filthiness of flesh and spirit, and finish our sanctification in the fear of God. And in this state every true Christian hath free-will; and as he increaseth in grace, so doth his will in freedom; for when the Son shall make us free, then shall we be free indeed; and where the Spirit of the Lord is, there is liberty: For the holy Spirit draws their minds not by coercion, but by the Cords of Love, Cant. 1. 4. by illuminating their minds to know the truth; by changing their hearts to

Eccles. 7. 29.  
and 15. 14.  
Homo male utens libero suo arbitrio, & se & liberum suum arbitrium perdidit. Aug. Euch. ad Lau. cap. 30.  
<sup>2</sup> 2 Cor. 3. 5. Per lapsum arbitrii libertas naturalibus manet, in supernaturalibus amissa est, donec gratia restituatur. Phil. 2. 12. 13. Acti agim<sup>9</sup>, The will is passive in receiving the first grace, afterwards active in all goodness.  
2 Cor. 7. 1.  
John 8. 36. Liberum arbitrium, non nisi gratia Dei efficitur liberum. Aug. ad Col. 1. 10. 2 Cor. 3. 17.



Voluntas  
humana non  
libertate  
gratiam  
consequi-  
tur, sed gra-  
tia liberta-  
tem. Aug. in  
grat.

love the known truth; and by enabling every one of them (according to the *measure of grace* which he hath received) to do the good which he loveth; but thou wilt not use the *freedom* of thy will so far as God hath freed it; for thou dost many times wiisfully (against God's Law, to the hazard of thy soul) that, which (if the King's Law forbad under the penalty of death, or loss of thy worldly estate) thou wouldst not do. Make not therefore thy want of free-will unto good *to be so much the cause of thy sin*, as thy want of a loving heart to serve thy heavenly Father.

IV. When the natural man hears that no man (since the fall) is able to fulfil the Law of God, and to keep all his Commandements, he boldly presumes to sin, as others do; he contents himself with a few good thoughts; and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good, or withstanding evil, he counts the impossibility of the Law. But he should learn that though (since the Fall) no man but *Christ*, who was both God and Man, did or can perfectly fulfil the whole Law; yet every true Christian, as soon as he is regenerated, begins to keep all God's Commandments in truth, though he cannot in absolute perfection. Thus with David, they apply their hearts to fulfil God's Commandments always unto the end. And then the spirit of grace, which was promised

to

Psal. 119.  
112.

Joel 2. 28.  
26.



to be more abundantly poured forth under the Gospel, helpeth them in their good endeavours, and assisteth them, to do what he commands them to do. And in so doing God accepteth their good will and endeavour, instead of perfect fulfilling of the Law, supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect St John saith, that God's Commandments are not burthenous. And St Paul saith, *I am able to do all things through the help of him that strengtheneth me.* And Zachary and Elizabeth are said to walk in all the Commandments of the Lord without reproof. Hereupon Christ commends to his Disciples, the care of the keeping of his Commandments as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his Commandments, and the more unto Christ is our love, the less will our pains seem in keeping his Law. The Laws curse (which under the Old Testament was so terrible) is, under the New (by the death of Christ) abolished to the regenerate; the rigour which made it so impossible to our nature before, is now to the new born, so mollified by the spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted Jews and Gentiles, the impossibility of keeping the Law by ability of nature corrupted. But when they have to do with regenerated Christians, they require to

Zech. 12. 10.  
Quod jubet,  
juvat. Aug.  
2 Cor. 8. 12.

1 John 5. 5.

Phil. 4. 14.

Luke 1. 16.

John 15. 10.

the

Rom. 15. 18.  
Col. 3. 5.  
Gal. 5. 24.  
Rom. 6. 12,  
13.  
Rom. 6. 4, 5.  
Rom. 8. 11.  
Gal. 5. 25.  
1 John 5. 4.  
John 8. 46.

Rom. 1. 24,  
28.

1 Rom. 8. 9.  
Aug. optat,  
ut Pelagius  
agnoscat,  
posse legem  
prestari per  
gratiam  
Christi, &  
pacem ore  
edicit.  
Luke 11. 13.  
James 1. 5.  
Deus magis  
delectatur  
affectu  
quam effe-  
ctu. Amb.

the Law (which is the rule of righteousness) true obedience in word and deed; the mortifying of their members; the crucifying of the flesh with the affections and lusts thereof, resurrection to newness of life, walking in the spirit, overcoming of the world by faith; so that though no Man can say as Christ, which of you can rebuke me of sin? yet every regenerated Christian can say of himself, Which of you can rebuke me of being an Adulterer, whoremonger, Swearer, Drunkard, Thief, Usurper, Oppressor, Proud, Malicious, Covetous, Prophaner of the holy Sabbath; a Lyar, a Neglector of God's publick Service, and such like gross sins? else he is no true Christian. When a man casts off the conscience of being ruled by God's Law, then God gives him over to be led by his own lusts, the surest sign of a reprobate sense. Thus the Law, which since the fall, no man by his own natural ability can fulfil, is fulfilled in truth, of every true regenerate Christian, through the gracious assistance of 1 Christ's holy Spirit. And this Spirit, God will give to every Christian that will pray for it, and incline his heart to keep his Laws.

V. When the unregenerate man hears that God delights more in the inward mind, than in the outward man: then he feigneth with himself, that all outward reverence and profession is but either *superstitious*, or *superfluous*. Hence it is that he seldom kneeleth in the Church; that he puts on his hat in singing of Psalms, and the publick

publick Prayers ; Which the prophane Varlet would not offer to do in the presence of a Prince or Noble-man. And so that he keep his mind unto God, he thinks he may *fashion* himself ( in other things ) to the world. He divides his thoughts and gives so much to God, and so much to his own *lusts* ; yea, he will divide with God the Sabbath, and will give him almost the one half , and spend the other wholly in his own *pleasures*. But know, O carnal man, that *almighty God* will not be served by halves, because he hath created and redeemed the *whole man*. And as God detests the service of the *outward man without* the inward heart, as *hypocrisie* ; so he counts the inward service without all external reverence, to be meer *prophaneness* : he required both in his worship. In prayer therefore bow thy *knees* in witness of thy *humiliation* : lift up thine eyes and thy hands, in testimony of thy *confidence*, hang down thy head, and smite thy *breast* in token of thy *contrition* ; but especially call upon God with a *sincere heart*, serve him holily, serve him wholly, serve him only, for God, and the *Prince* of this world are two contrary *masters*, and therefore no man can possibly serve both,

Mat. 6. 24.

VI. The unregenerate Christian holds the *hearing of the Gospel preached*, to be but an *indifferent matter*, which he may use, or not use at his pleasure ; but whosoever thou art, that wilt be assured in thy heart that thou art one of Christ's

Elect

Act, 13. 48.

Rom. 1. 16.

Prov. 29. 18.

Mat. 11. 24.

Isa. 11. 21.

Isa. 2. 2, 3.

Zach. 14. 17.

Rom. 10. 14.

Heb. 11. 6.

John 10. 27.

John 3. 29.

Hcb. 2. 3.

John 8. 4.

1. Cor. 1.

Elect sheep; thou must have a special care and conscience (if possibly thou canst) to hear *God's Word preached*. For first, the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the souls of all that he hath *predestinated to be saved*; therefore it is called *the power of God unto salvation to every one that believeth*. And where this divine Ordinance is not, the people perish, and whosoever shall refuse it, it shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment than for those people. Secondly, the preaching of the Gospel is the Standard or Ensign of Christ, to which all Souldiers and Elect people must assemble themselves; when this Ensign is displayed, as upon the *Lord's day*, he is none of Christ's people, that flocks not unto it; neither shall any drop of the rain of his grace light on their souls. Thirdly, it is the ordinary means, by which the *Holy Ghost* begetteth faith in our hearts, without which we cannot please God. If the *hearing of Christ's voice* be the chief mark of *Christ's Elect* sheep, and of the *Bridegroom's friends*, then must it be a *fearful mark* of a reprobate Goat, ether to neglect or contemn to hear the preaching of the Gospel. Let no man think this position foolish, for by this foolishness of preaching it pleased God to save them which believe. Their state is therefore fearful who live in peace without caring for the preaching of the Gospel.

Can

Can men look for God's mercy, and despise his means? he (saith Christ of the Preachers of the Gospel) that despiseth you, despiseth me. He that is of God, heareth God's word; ye therefore hear them not, because ye are not of God. Had not the Israelites heard Phineas's message, they had never wept. Had not the Baptist preached, the Jews had never mourned. Had not they who crucified Christ, heard Peter's Sermon, their hearts had never been pricked. Had not the Ninivites heard Jonas preaching, they had never repented; and if thou wilt not hear and repent, thou shalt never be saved.

VII. The opinion that the Sacraments are but bare signs and seals of God's promise and grace to us, doth not a little hinder Piety; whereas indeed, they are seals as well of our service and obedience unto God; which service, if we perform not unto him, the Sacraments seal no grace unto us. But if we receive them upon the resolution, to be his faithful and penitent servants; the Sacraments do not only signify and offer but also seal and exhibit indeed the inward spiritual grace, which they outwardly promise and represent; and to this end Baptism is called the washing of regeneration, and renewing of the Holy Ghost; and the Lord's Supper, The Communion of the body and blood of Christ. Were this truth believed, the holy Sacrament of the Lord's Supper would be oftner, and with greater reverence received.

VIII. The last, and not the least block whereat

Luke 10. 16.  
John 8. 47.  
Judg. 21. &c.  
Luke 7. 32,  
33.  
Acts 2. 37.  
John 3. 5.  
Prov. 28. 5.  
Luke 3. 3.

Tit. 3. 5.

I Cor. 10.  
16.

whereas *Piety* stumbleth in the course of Religion, is by adorning *vices* with the names of Virtues, as to call drunken *carousing*, drinking of *healths*; spilling innocent blood, *Valour*; *Gluttony*, *Hospitality*; *Covetousness*, *Thriftiness*; *whoredom*, loving a *Mistress*; *Simony*, *Gravity*; *Pride*, *Gracefulness*; *Dissembling*, *Complement*; Children of *Belial*, good *Fellows*; *wrath*, *Hastiness*; *Ribaldry*, *Mirth*. So on the other side, to call *Sobriety* in words and actions, *Hypocrisie*; *Alms-deeds*, *Vain-glory*; *Devotion*, *Superstition*; *Zeal in Religion*, *Puritanism*; *Humility*, *Crouching*; scruple of *Conscience*, *Preciseness*, &c. And whilst thus we call *evil good*, and *good evil*, true *Piety* is much hindered in her progress. And thus much of the first hinderance of *Piety*, by mistaking the true sence of some special places of Scripture, and grounds of Religion.

*The second hinderance of Piety.*

2. *The evil examples of great persons.* The practice of whose prophane lives they prefer for their imitation, before the precepts of God's holy word. So that when they see the greatest men in the State, and many chief Gentlemen in their Country, to make neither care nor conscience to hear Sermons, to receive the Communion, nor to sanctify the Lord's Sabbath, &c. But to be Swearers, Adulterers, Carousers, Oppressers, &c. Then they think, that the using of these holy Ordinances, are not matters of so great moment; for if they were, such great and wise

wise Men would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the stream of impiety towards Heaven, they suffer themselves to be carried with the multitude downright to hell, thinking it impossible that God will suffer so many to be damned. Whereas if the god of this world had not blinded the eyes of their minds, the H. Scriptures would teach them, that Not many wise men after the flesh, not many mighty, not many noble are called, &c. but that for the most part the poor receive the Gospel; and that few few rich men shall be saved. And, that howsoever many are called, yet the chosen are but few. Neither did the multitude ever save any from damnation. As God hath advanced men in greatness above others, so God doth expect, that they in Religion and Piety should go before others; otherwise greatness abused (in the time of their Stewardship) shall turn to their greater condemnation in the day of their accounts. At what time sinful great and mighty men, as well as the poorest slaves and bondmen, shall wish, that the Rocks and Mountains may fall upon them, and hide them from the presence of the Judge, and from his just deserved wrath. It will prove but a miserable solace, to have a great company of great men partakers with thee, of thine eternal torments. The multitude of sinners doth not extenuate, but aggravate sin,

as

1 Cor. i. 26.  
Mat. 11. 5.  
Mat. 19. 23,  
24.

Mat. 22. 14.  
Potentes  
potenter  
cruciabun-  
tur. Sab.  
Apoc. 6. 13,  
16, &c.



Mat. 7. 13.  
Exod. 23. 2.

as in *Sodom*. Better is it therefore with a few to be saved in the *Ark*, than with the whole world to be drowned in the flood. Walk with the few Godly, in the Scriptures narrow path to Heaven; but crowd not with the godless multitude, in the broad way to Hell. Let not the examples of irreligious great men hinder thy repentance; for their greatness cannot at that day exempt themselves from their own most grievous punishment.

*The third hinderance of Piety.*

Ecclef. 8. 11.

3. The long escaping of deserved punishment in this life. Because sentence (saith Solomon) is not speedily executed against an evil worker; therefore the hearts of the children of men are fully set in them to do evil, not knowing that the bountifulness of God<sup>1</sup> leadeth them to repentance. But when his patience is abused, and mens sins are ripened, his Justice will at once both<sup>2</sup> begin and make an end of the sinner; and he will recompence the slowness of his delay, with the grievousness of his punishment. Though they were suffered to run on the score all the days of their life; yet they shall be sure to pay the utmost farthing, at the day of their death. And whilst they suppose themselves to be free from Judgment, they are already smitten with the heaviest of God's Judgments, a<sup>3</sup> heart that cannot repent. The stone in the reins or bladder, is a grievous pain that kills many a man's body; but there is no disease to the stone in the heart, whereof

<sup>1</sup> Rom. 2. 4.  
<sup>2</sup> Pet. 3. 10.  
<sup>2</sup> 1 Sam. 3.  
12.  
Ezek. 39. 8.

<sup>3</sup> Rom. 2. 5.  
Cor pœnite-  
re nescium.  
αμὴν ἀνὸν-  
τον καρδίαν.

whereof *Nabal* died, and killeth millions of souls. They refuse the trial of Christ and his cross; but they are stoned by Hell's Executioner to eternal death.

1 Sam. 35.  
37.

Because many Nobles and Gentlemen are not smitten with present judgment, for their outrageous *Swearing, Adultery, Drunkenness, Oppression, Profaning of the Sabbath, and disgraceful neglect of God's worship and Service*; they begin to doubt of *Divine Providence and Justice*. Both which two eyes, they would as willingly put out in God, as the *Philistines* boared out the eyes of *Samson*. It is greatly therefore to be feared, lest they will provoke the Lord to cry out against them, as *Samson* against the *Philistines*. By neglecting the Law, and walking after their own hearts, they put out, (as much as in them lieth) the eyes of my *Providence and Justice*. Lead me therefore to these chief Pillars whereupon the *Realm* standeth, that I may pull the *Realm* upon their heads, and be at once avenged on them for my two eyes. Let not *God's patience* hinder thy repentance; but because he is so patient, therefore do thou the rather repent.

Judges 16.  
21.

Judges 16.  
26.

*The fourth hinderance of Piety.*

4. *The presumption of God's mercy.* For when men are justly convinced of their sins, forthwith they betake themselves to this Shield, *Christ is merciful*; so that every sinner makes *Christ the patron of his sin*; as though he had come into the world to bolster sin; and not to destroy the works

1 John 3. 8.

Isa. 59. 20.  
Deut. 29. 19.Non delin-  
quenti sed  
peccata re-  
linquenti  
condonat  
Deus.

Isa. 55. 7.

1 Sam. 18.

*works of the Devil.* Hereupon the carnal *Christian* presumeth. that though he continueth a while longer in his sin, God will not shorten his days. But what is this but to be an implicate Atheist? Doubting that either God seeth not his sins; or if he doth that he is not just, for if he believeth that God is just, how can he think that God, who for sin so severely punisheth others, can love him who still loveth to continue in sin? True it is, Christ is merciful; but to whom? only to them that repent and turn from their iniquity in Jacob. But if any man bless himself in his heart, saying, I shall have peace, although I walk according to the stubbornness of mine own heart, thus adding drunkenness to thirst; the Lord will not be merciful to him, &c. O mad men! who dare bless themselves, when God pronounceth them accursed? Look therefore how far thou art from finding repentance in thy self; so far art thou from any assurance of finding mercy in Christ. Let therefore the wicked forsake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him; and to our God, for he is very ready to forgive.

Despair is nothing so dangerous as presumption. For we read not in all the scriptures of above three or four, whom roaring Despair overthrew; but secure Presumption hath sent millions to perdition without any noise. As therefore the Damocels of Israel sang in their Dances: Saul hath killed

killed his thousands, and David his ten thousands; so may I say, that *despair* of God's mercy hath damned thousands, but the *presumption* of God's mercy hath damned ten thousands, and sent them quick to hell, where now they remain in eternal torments, without all help of ease, or hope of redemption. God spared the *thief*, but not his fellow; God spared *one*, that no man might *despair*; God spared but *one*, that no man should *presume*. Joyful assurance to a sinner that repents; no comfort to him that remains *impenitent*. God is infinite in mercy, but to them only, who turn from their sins to serve him in holiness, without which no man shall see the Lord, Heb. 12. 14. To keep thee therefore from the *hinderance* of presumption, remember, that as *Christ* is a Saviour, so *Moses* is an accuser. Live therefore, as though there were no Gospel; die, as though there were no Law. Pass thy life, as though thou wert under the conduct of *Moses*; depart this life, as if thou knewest none but *Christ*, and him crucified. Presume not, if thou wilt not perish; Repent, if thou wilt be saved.

The fifth hinderance of Piety.

5 *Evil company*, commonly term'd good fellows: but indeed, the Devil's chief instruments, to hinder a wretched sinner from repentance and piety, The first sign of God's favour to a sinner, is, to give him grace to forsake evil companions; such who wilfully continue in sin, contemn the means of their calling, gibing at the sincerity

Metuendum est ne te occidat spes; & cum multum speres de misericordia, incidas in iudicium. Aug. Luke 23 Latronis exemplum non est exemplum imitationis, sed consolationis. John 5. 45.

Qui dat pœtenti veniam non dabit peccanti pœnitentiam. Aug.

Pſalm 1. 1.

Apoc. 18. 4.

Luke 22. 62.

Pſalm 6. 8.

Luke 2. 7.

cerity of profeſſion in others, and ſhaming Chriſtian Religion by their own prophane lives. Theſe fit in the ſeat of the ſcorners. For as ſoon as God admits a ſinner to be one of his people, he bids him, *Come out of Babylon.* Every lewd company is a Babylon, out of which, let every child of God either keep himſelf; or if he be in, think that he hears his Fathers voice ſounding in his ear, *Come out of Babylon, my child.* As ſoon as Chriſt looked in mercy upon Peter, he went out of the company that was in the High-Prieſt's Hall, and wept bitterly for his offence. David vowing (upon recovery a new life, ſaid, *Away from me all ye workers of iniquity, &c.* As if it were impoſſible to become a new man, till he had ſhaken off all old ill companions. The trueſt proof of a man's Religion, is the quality of his companions. Prophane companions are the chief enemies of Piety, and quellers of holy motions. Many a time is poor Chriſt (offering to be new born in thee) thruſt into the Stable; when theſe lewd companions by their drinking, plays, and jeſts, take up all the beſt room in the Inn of thy heart. Oh, let not the company of earthly ſinners hinder thee from the ſociety of heavenly Saints and Angels.

*The ſixth hinderance of Piety.*

6. A conceited fear, leſt the practice of Piety ſhould make a man (eſpecially a young man) to wax too ſad and penſive; whereas indeed none can better joy, nor have more cauſe to-rejoice, than the pious and

and religious Christian. For as soon as they are *justified by faith, they have peace with God*, than which there can be no greater joy. Besides, they have already the *Kingdom of grace* descended into their hearts, as an assurance that (in God's good time) they shall ascend into his *Kingdom of glory*. This *Kingdom of grace* consists in three things; First, *Righteousness* for having Christ's righteousness to justify them before God, they endeavour to live *righteously* before men. Secondly, *Peace*, for the peace of conscience inseparately followeth a righteous conversation. Thirdly, *the joy of the H. Ghost*, which joy is only felt in the peace of a good conscience; and is so great, that it *passeth all understanding*. No tongue can express it, no heart can conceive it, but only he that feels it. This is that *fulness of joy*, which Christ promised his Disciples, in the midst of their troubles, *a joy that no man could take from them*. The feeling of this joy, David upon his repentance begged so earnestly at the hands of God; *Restore to me the joy of thy salvation*. And if the Angels in Heaven rejoice so much at the conversion of a sinner; the joy of a sinner converted must needs be exceeding great in his own heart. It is worldly sorrow, that snows so timely upon mens heads, and fills the furrows of their hearts, with the sorrows of death. The godly sorrow of the godly (when God thinks it meet to try them) causeth in them repentance not to be repented of

Rom. 5. 1.

Rom. 14. 17.

Phil. 5. 7.

John 16. 24.  
Verse 22.

Psal. 51. 12.  
Luke 15. 7.  
10.

2 Cor. 7. 10.

John 14. 16.  
2 Cor. 1. 5.

Isa. 57. 21.  
Eccles. 2. 2.  
Hab. 2. 6.

Phil. 3. 8.  
Luke 6. 25.

for it doth but further their salvation; and in all such tribulation, they shall be sure to have the *H. Ghost* to be their Comforter: who will make our consolations to abound through Christ, as the sufferings of Christ shall abound in us. But whilst a man liveth in impiety, he hath no peace saith *Esay*; his laughter is but madness (saith *Solomon*) his riches are but clay (saith *Habbakuk*) nay, the Apostle esteems them no better than dung, in comparison of the pious man's treasure; all his joys shall end in woes, saith Christ. Let not therefore this false fear hinder thee from the practice of Piety. Better it is to go sickly (with *Lazarus*) to Heaven, than full of mirth and pleasure with *Dives* into Hell. Better it is to mourn for a time with men, than to be tormented for ever with Devils.

*The seventh hinderance of Piety.*

7. And lastly, *The hope of long life*: for, were it possible that a wicked liver thought this year, to be his last year; this month, his last month; this week, his last week; but that he would change and amend his wicked life? no verily, he would use the best means to repent, and to become a new man. But as the rich man in the Gospel promised himself many years to live in mirth, ease, and fulness, when he had not one night to live longer: so, many wicked Epicures falsely promise themselves the age of many years, when the thred of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the *Jews* sins and cala-

Fleres si sci-  
res unum  
tua tempo-  
ra mensum;  
Rides quum  
non sit for-  
sitan una  
dies.

Th. Mor.  
Luke 12. 19.

Lam. 1. 9.



calamities to this, that *she remembred not her last end.*

The longest space betwixt a man's coming by the *womb*, and going by the *grave*, is but *short*; for *man that is born of a woman, hath but a short time to live.* He hath but a *few days*, and those full of nothing but trouble. And except the *Practice of Piety*, how much better is the state of the child that was *yesterday baptized*, and to day is *buried*, than *Methusalem's*, who lived nine hundred sixty nine years, and then died? of the two, happier the *Babe*, because it had *less sin*, and fewer sorrows. And what now remains of both, but a *bare remembrance*? What trust should a man repose in long life? seeing the whole life of man is but a *lingring death*; so that as the *Apostle* protests, *a man dieth daily.*

Hark in thine ear, O secure fellow; thy life is but a *puff of breath* in thy nostrils, trust not to it. Thy soul dwells in a house of *Clay*, that will fall ere it be long; as may appear by the *dimness* of thy eyes, the *deafness* of thy ears, the *wrinkles* in thy cheeks, the *rottenness* of thy teeth, the *weakness* of thy sinews, the *trembling* of thy hands, the *Kalender* in thy bones, the *shortness* of thy sleep, and every *gray hair*, as so many *Summoners*, bid thee prepare for thy long home. Come, let us in the mean while walk to thy Father's *Coffin*, break open the lid; see here, how that *Corruption is thy Father*,

G

and

Job 14. 1.  
Quotidie  
morimur,  
quotidie e-  
nim demit-  
tur pars vi-  
tæ, & tunc  
quoque cum  
crescimus,  
vita decre-  
scit. Viv.  
1 Cor. 15. 31.  
Isa. 2. 21.

Job 17. 14.

and the worms thy Mother and Sister : seeſt thou how theſe are ? ſo muſt thou be e're long : fool ! thou knoweſt not how ſoon. The Hour-glaſs runneth apace, and in all places, death in the mean while waiteth for thee.

Homo eſt  
fatuus uſque  
ad 40 an-  
num, deinde  
ubi agnovit  
ſe eſſe fa-  
tuurn, vita  
conſumpta  
eſt, Luth.

The whole life of man (ſave what is ſpent in God's ſervice) it but a foolery : for a man lives forty years before he knows himſelf to be a fool : and by that time he ſeeth his folly, his life is finiſhed.

Harken (*Husbandman*) before thou ſeeſt many more crops of *Harveſt*, thy ſelf ſhalt be ripe, and Death will cut thee down with his *Sickle*. Hark (*Tradesman*) e're many *ſix months* go over, thy laſt month will come on ; after which thou ſhalt trace away, and trade no longer. Hark (*moſt grave Judge*) within a few terms the term of thy life approacheth ; wherein thou ſhalt ceaſe to judge others, and go thy ſelf to be judged. Hark (*O Man of God*) that goeſt to the Pulpit, preach this Sermon as it were the laſt that thou ſhouldeſt make to thy people. Hark (*Nobleman*) lay aſide the high conceit of thy honour, Death, e're it be long, will lay thine honour in the duſt, and make thee as baſe as the earth that thou treadeſt under thy feet. Hark (*thou that now reaदेſt this Book*) aſſure thy ſelf e're it be long there will be but two holes where now thy two eyes are placed ; and others ſhall read the truth of this leſſon upon thy bare Skull, which now thou reaदेſt in this little Book ; how ſoon I know

Mors ſcep-  
tra ligoni-  
bus æquat.

know not, but this I am sure of; <sup>1</sup> that thy time is appointed, thy <sup>2</sup> months are determined, thy <sup>3</sup> days are numbred, and thy very <sup>4</sup> last hour is limited, beyond which thou shalt not pass: For then, the <sup>5</sup> first-born of death mounted on his <sup>6</sup> pale horse, shall alight at thy door; and ( notwithstanding all thy wealth, and honour, and the tears of thy dearest friends ) will carry thee away bound hand and foot, as his prisoner, and keep thy body under a load of earth, until that day come, wherein thou must be brought forth to receive according to the things which thou hast done in the body, whether it be good or evil. O let not then the false hope of an uncertain long life hinder thee from becoming a present Practiser of religious Piety. God offereth grace to day, but who promiseth to morrow? there are now in Hell many young men, who had purposed to repent in their old age: but Death cut them off in their impenitency e're ever they could attain to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured, for custom of sin breeds hardness of heart; and the impediments which hinder thee from repenting now, will hinder thee more when thou art more aged.

A wise Man being to go a far and foul Journey, will not lay the heaviest burthen upon the weakest horse. And with what conscience canst thou lay the great load of repentance, on thy feeble and tired old age? whereas now in thy chiefest strength,

<sup>1</sup> Job 14. 14.  
<sup>2</sup> Job 14. 5.  
<sup>3</sup> Psa. 90. 12.  
<sup>4</sup> Dan. 5. 16.  
 Srat sua  
 cuique dies,  
 Vir. d. 11. 9.  
 &c.  
 John 13. 2.  
<sup>5</sup> Job 17. 13.  
<sup>6</sup> Apoc. 6. 8.  
 2 Cor. 5. 10.  
 Psalm 95. 7.  
 Heb. 3. 7.  
 Pœnitenti  
 veniam spo-  
 spondit, sed  
 v'endi in  
 crastinam  
 non spon-  
 dit, Chr.  
 Nemo tam  
 divos habuit  
 faventes,  
 crastinum  
 ut possit sibi  
 polliceri.  
 Senec.  
 Heb. 3. 13.

thou canst not lift it, but art ready to stagger under it. Is it wisdom for him that is to sail a long and dangerous voyage to lie playing and sleeping, whilst the wind serveth, and the Sea is calm, the Ship sound, the Pilot well, the Mariners strong: and then set forth when the winds are contrary, the weather tempestuous, the Sea raging, the Ship rotten, the Pilot sick, and the Sailers languishing? Therefore, *O sinful Soul*, begin now thy conversion to God, whilst *life, health, strength, and youth* lasteth: before those <sup>1</sup> years draw nigh, when as thou shalt say, *I have no pleasure in them.* God ever required in his service, the <sup>2</sup> first born, and the <sup>3</sup> first fruits; and those to be offered unto him without delay. So just <sup>4</sup> Abel offered unto God his *firstlings*, and *fattest Lambs*; and reason good, that the *best Lord* should be *first and best served*. All God's servants should therefore remember to serve their Creator in the days of their youth, and early in the morning, like Abraham, to sacrifice unto God the young Isaac of their age. You shall not see my face (saith Joseph to his Brethren) except you bring your younger brother with you. And how shalt thou look in the face of Jesus, if thou givest thy younger years to the Devil, and givest him nothing but thy blind, lame, and decrepit old age? Offer it unto thy Prince, saith Malachy. If he will not accept such an one to serve him, how shall the Prince of Princes admit such a one to be his servant?

If

<sup>1</sup> Eccl. 12. 7.<sup>2</sup> Exod. 13. 2.<sup>3</sup> Exod. 21. 19.<sup>4</sup> Gen. 4. 4.

Eccl. 12. 12.

Gen. 22. 3.

Gen. 43. 5.

Mal. 1. 8.

if the King of Babylon would have young men (well-favoured, and such as had ability in them) to stand in his Palace, shall the King of Heaven have none to stand in his Courts but the blind and lame; such as the soul of David hated? Thinkest thou when thou hast served Satan with thy prime years, to satisfie God with thy dotage? Take heed lest God turn thee over to thy old Master again; that as thou hast all the days of thy life done his work; so he may in the end pay thee thy wages. Is that a fit time to undertake by the serious exercises of repentance (which is the work of works) to turn thy sinful soul to God; when thou art not able with all thy strength to turn thy weary bones on thy soft bed: If thou findest it so hard a matter now, thou shalt find it far harder then. For thy sin will wax stronger, thy strength will grow weaker, thy conscience will clog thee, pain will distract thee, the fear of Death will amaze thee, and the visitation of friends will so disturb thee, that if thou be not furnished aforehand with store of faith, patience, and consolation, thou shalt not be able either to meditate thy self, or to hear the word of comfort from others, not to pray alone, nor to join with others who pray for thee. It may be thou shalt be taken with a dumb palsy, or such a dead senselessness, that thou shalt neither remember God, nor think upon thine own estate; and dost thou not well deserve, that God should forget to save thee in thy Death, who art so unmindful now to serve him in thy life? The fear

Dan. i. 4.  
1 Sam. 3. 8.

Mat. 7. 22.

Heb. 12. 17.

Mat. 25. 11.

Apoc. 3. 20.

Nascentes  
morimur si-  
nisque ab o-  
rigine pen-  
det. Et pu-  
beiscentes  
juncta sene-  
cta premit.  
Manil.

of Death will drive many at that time to cry, *Lord, Lord*, but Christ protesteth that *he will not then know them for his*. Yea, many shall then (like *Esau*) *with tears seek to repent; and yet find no place of repentance*. For Man hath not *free-will* to repent when he *will*, but when God *will* give him grace. And if mercy shewed her self so inexorable, that she would not open her gates to so tender suiters as *Virgins*, to so earnest suiters as *knockers*, because they knocked *too late*. How thinkest thou that he will ever suffer thee to enter her gates being so *impure a wretch*, that never thinkest to leave sin, till sin first leaveth thee, and didst never yet knock with *thine own fists* upon the *breasts* of a *penitent heart*? And justly doth her grace deny to open the *gates of Heaven*, when thou *knockest* in thine *adversity*; who in thy *prosperity* would not suffer Christ whilst he *knocked*, to enter in at the *Door* of thy heart. Trust not either *late repentance*, or long life; not *late repentance*, because it is much to be feared, lest that the *repentance*, which the fear of *Death* enforceth, *dies* with a man *dying*. And the hypocrite who deceived others in his life, may deceive himself in his death. God accepteth none but *free-will offerings*; and the *repentance* which pleaseth him, must be voluntary, and not of constraint. Not *long life*, for *old age* will fall upon the neck of *youth*; and as nothing is more sure than *Death*, so nothing is more uncertain than the time

time of dying. Yea oftentimes when ripeness of sin is hastened by outrageousness of sinning. God suddenly cutteth off such *vicious livers*, either with the sword, *intemperateness, luxury, surfeit*, or some other *fearful manner of sickness*. Mayst thou not see, that it is the *evil spirit* that persuades thee to defer thy repentance till old age, when experience tells thee, that not one of a thousand that takes thy course doth ever attain unto it? Let God's Holy Spirit move thee not to give thy self any longer to eat and drink with the drunken, lest thy Master send Death for thee in a day, when thou lookest not for him, and in an hour that thou art not aware off: and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth. But if thou lovest <sup>1</sup> long life, fear God, and long for life everlasting. The longest life here, when it is come to the period, will appear to have been but as <sup>2</sup> a tale that is told, a <sup>3</sup> vanishing vapour, a fleeting <sup>4</sup> shadow, a seeming <sup>5</sup> dream, a glorious flower, growing, and <sup>6</sup> flourishing in the <sup>7</sup> morning, but in the evening cut down and withered, or like a <sup>8</sup> weavers shuttle, which by winding here and there swiftly unwindeth it self to an end. It is but a <sup>9</sup> moment, saith St. Paul. O then the madness of Men! that for a moment of <sup>1</sup> sinful pleasure, will hazard the loss of an <sup>2</sup> Eternal weight of Glory.

These are the seven chief hinderers of Piety, which must be cast out like Mary

G. 4

Magda-

Nequities  
vitæ non si-  
nit esse se-  
nem.

Math. 14. 9.

<sup>1</sup> Deut. 32.  
16.

Prov. 3. 2.

Psal. 34.

11, &c.

<sup>2</sup> Psal. 50. 6.

<sup>3</sup> Jam. 4. 13.

<sup>4</sup> Psal. 103.

13.

<sup>5</sup> Psal. 76. 5.

<sup>6</sup> Psal. 90. 5.

<sup>7</sup> 1 Pet. 1.

24.

<sup>8</sup> Psal. 90. 6.

<sup>9</sup> Isa. 36. 12.

<sup>1</sup> 2 Cor. 4.

17.

<sup>2</sup> Heb. 11. 25.

2 Cor. 4. 17.



Mat. 16. 3.  
Luke 8. 2.

*Magdalen seven Devils, before ever thou canst become a true Practiser of Piety, or have any sound hope to enjoy either favour from Christ by grace, or fellowship with him in Glory.*

*The Conclusion.*

**T**O conclude all; for as much as thou seeest, that *without Christ* thou art but a *slave of sin, Deaths vassal, and worm's meat*; whose thoughts are vain, whose deeds are vile, whose pleasures have scarce beginnings, whose miseries never know end; What wise man would incur these *hellish torments*, though he might by living in sin, purchase to himself for a time the *Empire of Augustus, the riches of Crasus, the pleasures of Solomon, the policy of Achitophel, the voluptuous fare, and fine apparel of Dives*? For what should it avail a Man (as our Saviour saith) *to win the whole world for a time, and then to lose his soul in Hell for ever*?

Heb. 3. 13.

And seeing that likewise thou seeest how *great is thy happiness in Christ*; and how *vain are thy hinderances that debar thee from the same*; beware (as the Apostle exhorteth) *of the deceitfulness of sin*. For that sin, which seems now to be so pleasing to thy *corrupt nature*, will one day prove the bitterest enemy to thy *distressed soul*; and in the mean while, *harden (unawares) thine impenitent heart*.

Sin

Sin ( as a Serpent ) seems beautiful to the Eye, but take heed of the sting behind, whose *venomous* effects if thou knewest, thou wouldst as carefully flee from sin as a Serpent ; For,

1. Sin never did any man good, and the more sin a man hath committed, the more odious he hath made himself to God, the more hateful to all good men.

2. Sin brought upon thee all the evil, crosses, losses, disgraces, and sicknesses, that ever befell thee : Fools ( saith David ) by reason of their transgressions, and because of their iniquities are afflicted. Jeremy in lamenting manner asketh the question, wherefore is the living man sorrowful ? The holy Ghost answereth him, Man suffereth for his sin. Hereupon the Prophet takes up that doleful out-cry against sin, as the cause of all their miseries, Woe now unto us that ever we have sinned.

Psal. 107. 17.

Lam. 3. 39.

Lam. 5. 10.

3. If thou dost not speedily repent thee of thy sins, they will bring upon thee yet far greater plagues, losses, crosses, shame, and judgments, than ever hitherto befall thee. Read Levit. 29. 18. Dent. 28. 15, &c.

4. And lastly, If thou wilt not cast off thy sin, God ( when the measure of thine iniquity is full ) will cast thee off for thy sin ; for as he is just, so he hath power to kill and cast into Hell all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternal wrath due thereto in the world to come

Gen. 15.

Dan. 4. 27.

2 Sam. 12.

14.

John 3. 5.

&c.

Luke 22. 26.

2 Cor. 5. 20.

Mat. 5. 20.

and be assured that thou art not one of those who are given over to a reprobate sense; Let then (O Sinner) my counsel be acceptable to thee: break off thy sins by righteousness, and thy iniquities by shewing mercy towards the poor: O let there, at length, be an healing of thine error. Nathan used but one parable, and David was converted; Jonah preached but once to Nineveh, and the whole City repented: Christ looked but once on Peter, and he went out, and wept bitterly. And now, that thou art oft, and so lovingly intreated, not by a Prophet, but by Christ the Lord of Prophets, yea, that God himself by his Embassadors doth pray thee to be reconciled unto him; leave off thine adultery with David, repent of thy sins like a true Ninevite and whilst Christ looketh in mercy upon thee, leave thy wicked corruption, and weep bitterly for thine offences. Content not thy self with the formal Religion, which unregenerated men have framed to themselves instead of sincere Devotion: for in the multitude of opinions most men have almost lost the practice of true Religion. Think not that thou art a Christian good enough, because thou dost as the most, and art not so bad as the worst. No man is so wicked that he is addicted to all kind of vices (for there is an antipathy betwixt some vices; but) remember that Christ saith, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven. Consider with

with thy self how far thou comest short of the Pharisees in *Fasting, Praying, frequenting the Church, and in giving of Alms*; Think with thy self how many Pagans, who never knew *Baptism*, yet in *moral virtues and honesty of life* do go far beyond thee. Where is then the life of Christ thy Master? and how far art thou from being a true Christian? if thou dost willingly yield to live in any one gross sin, thou canst not have a *regenerated soul*, though thou reformatest thy self like Herod, from many other vices. A true Christian must have respect to walk in the truth of his heart, in all the Commandments of God alike, for (saith St. James) *He that shall offend in one point of the Law (wilfully) is guilty of all.* And Peter bids us lay aside (not some, but) all *malice, guile, and hypocrisie, &c.* One sin is enough to damn a man's soul without repentance: dream not to go to Heaven, by any nearer, or easier way than Christ hath trained unto us in his Word. The way to Heaven is not *easie or common, but strait and narrow*; yea so narrow, that Christ protesteth that a *rich man shall hardly enter into the Kingdom of Heaven*, and that those who enter, are but few; and that those few cannot get in but by *striving*, and that some of those who strive to enter in shall not be able. This all Gods Saints (whilst they here lived) knew well: when with so often *fastings*, so earnest *prayers*, so frequent *hearing the Word*, and receiving the *Sacraments*, and with such

Mat. 6. 20.

Jam. 2. 10.

1 Pet. 2. 1.

Mat. 7. 14.

Mat. 19. 23.

Mat. 7. 14.

& 12. 14.

Luke 13. 24.

such abundance of tears, they devoutly begged at the hands of God for Christ's sake to be received into his Kingdom.

Mat. 25. 2.

If thou wilt not believe this truth, I assure thee that the Devil which persuades thee now that it is easie to attain Heaven, will tell thee hereafter, that it is the hardest business in the world. If therefore thou art desirous to purchase sound assurance of salvation to thy Soul, and to go the right and safe way to Heaven, get forthwith (like a wise Virgin) the Oyl of Piety in the Lamp of thy Conversation; that thou maist be in a continual readiness to meet the Bridegroom, whether he cometh by Death, or by Judgment; Which that thou maist the better do, let this be thy daily practice.

*How a private Man must begin the Morning with Piety.*

<sup>1</sup> Primitiv  
oris, & cor-  
dis Deo of-  
ferende,  
Ambr. in  
Psal. 119.  
Exod. 27.  
20, 21.

**A**S soon as ever thou wakest in the Morning, keep the door of thy heart fast shut, that no earthly thought may enter, before that God come in first; and let him (before all others) have the <sup>1</sup> first place therein. So all evil thoughts, either will not dare to come in, or shall be kept out; and the heart will more savour of Piety and Godliness all the day after. But if thy heart be not (at thy first waking) filled with some meditations of God, and his word; and dressed like the Lamp in the Tabernacle every morning and evening,

evening, with the *Oil-Olive* of God's Word; and perfumed with the sweet *incense* of Prayer: Satan will attempt to fill it with worldly cares or fleshly desires, so that it will grow unfit for the *service* of God all the day after, sending forth nothing but the stench of corrupt and lying words, and of rash and *blasphemous* Oaths.

Begin therefore every Day's Work with God's Word and Prayer; and offer up unto God upon the altar of a contrite heart the groans of thy Spirit, and the calves of thy lips as thy Morning-sacrifice, and the first-fruits of the Day; and as soon as thou awakest, say unto him thus:-

*A Short Soliloquy, when one first wakes in the Morning.*

**M**Y Soul waiteth upon thee, O Lord, more than the Morning-watch watcheth for the Morning. O God, therefore be merciful unto me, and bless me, and cause thy face to shine upon me; Fill me with thy mercy this Morning, so shall I rejoyce and be glad all my days.

*Meditations for the Morning.*

Then meditate,

**H**OW Almighty God can (in the Resurrection) as easily raise up thy body out of the Grave, from the sleep of Death; as he hath this Morning wakened thee in thy bed, out of the sleep of nature. At the dawning of which Resurrection day

Exod. 30.  
6, 7.  
Psalm 14.  
1, 2.

Psalm 51. 7.  
Rom. 8. 22.  
Hos. 13. 2.

Psalm 130. 6.  
Psalm 67. 1

Psalm 132. 6.  
2 Thess. 1. 10.  
Jude v. 14.  
Phil. 3. 20.  
Mat. 23. 43.  
and 19. 2.

Luke 6. 31.

Acts 27. 32.

1 Cor. 6. 3.

Jude v. 15.

Luke 14. 14.

1 Pet. 5. 8.

John 1. 7.

Job 1. 10.

Psal. 121. 1.

& 19. 11.

& 34. 7.

Gen. 31. 2.

2 Reg. 6. 16.

Luke 22. 61,

62.

day Christ *shall come to be glorified in his Saints*, and every one of the bodies of the thousands of his *Saints* (being fashioned like unto his glorious body) *shall shine as bright as the Sun*. All the *Angels* shining likewise in their glory, the body of *Christ* surpassing them all in splendor and glory; and the *Godhead* excelling it. If the rising of one Sun makes the Morning-sky so *glorious*, what a bright-shining and glorious Morning will that be, when so many thousand thousands of bodies, far brighter than the Sun, shall appear and accompany *Christ* as his glorious train, coming to keep his general *Sessions of righteousness*, and to judg the wicked *Angels* and all ungodly men? and let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the eternal bliss and glory of that day which is properly termed the *Resurrection of the just*. Beasts have bodily eyes to see the ordinary light of the day; but endeavour thou with the *eye of Faith* to foresee the *glorious* light of that *Day*.

2. That thou knowest not how near the evil spirit (*which night and day like a roaring Lion, walketh about seeking to devour thee*) was unto thee whilst thou slepest and wast not able to help thy self; and that thou knowest not what mischief he would have done to thee, had not God hedged thee and thine, with his everwaking *Providence*, and guarded thee with his holy and blessed *Angels*.

3. If



3. If thou hearest the *Cock* crow, remember *Peter* to *imitate* him ; and call to mind that *Cock-crowing* sound of the last Trumpet, which shall awaken thee from the dead. And consider in what case thou wert, if it sounded now : and become such, as thou wouldst wish to be then, lest at that day thou wilt wish that thou hadst never seen this ; yea, curse the day of thy natural birth, for want of being new born by spiritual grace. <sup>1</sup> When the *Cock* crows, the *Thief* despairs of his hope, and gives over his night-enterprise : So the *Devil* ceaseth to tempt or attempt any further, when he hears the devout Soul awakening her self with Morning-Prayer.

4. Remember that Almighty God is about thy bed, and seeth thy down-lying and thy up-rising, understandeth thy thoughts, and is acquainted with all thy ways. Remember likewise, that his *Holy Angels* who guarded and watched over thee all night, do also behold how thou *wakest* and *riseest*. Do all things therefore as in the awful presence of God, and in the sight of his holy *Angels*.

5. As thou art putting on thy apparel, remember, that they were first given as coverings of shame, being the filthy *effect* of sin; and that they were made but of the *offals* and *excrements* of dead beasts. Therefore, whether thou respect the *stuff* or the first *institution*, thou hast so little cause to be proud of them, that thou hast great

Jer. 2. 14.  
Job 3. 2.  
Tit. 3. 15.

<sup>1</sup> Gallo canente, suas Latro relinquit insidias, &c. Am. Hexa n. 1.5. c. 14.

Psalms 139.  
2, 3.  
Gen. 31. 42.  
& 32. 1, 2.  
Psalms 91. 5,  
11.  
Acts 12. 11.

Mat. 22. 11.  
 Rom. 3. 14.  
 1 Cor. 1. 30.  
 Phil. 3. 9.  
 Apoc. 19. 18.  
 Eph. 4. 24.  
 Apoc. 16. 15.

Mat. 22. 13.  
 Luke 12. 48.

Lam. 3. 25.  
 Psalm 19. 5.

Wis. 15. 23.

great cause to be *humbled* at the sight and wearing of them, seeing the *richest apparel* are but fine covers of the foulest shame. Meditate rather, that as thine *apparel* serves to cover thy *shame*, and to fence thy body from cold; so thou shouldest be as careful to cover thy soul with that *wedding-garment* which is the *righteousness of Christ*, and (because apprehended by our faith) called the *righteousness of the Saints*; Lest whilst we are richly apparelled in the sight of men, we *be not found to walk naked*, (so that all our *filthiness* be seen) in the sight of God. But that with his *righteousness* (as with a *Robe*) we may cover our selves from *perpetual shame*, and shield our Souls from that fiery cold that will procure eternal *weeping and gnashing of teeth*. And withal consider how blessed a people were our *Nation*, if every *Silken-suit* did cover a sanctified Soul. And yet a Man would think that on whom God bestowed most of these outward  *blessings*, of them he should receive the *greatest inward thanks*. But if it prove otherwise, their reckoning will prove the heavier in the day of their *accounts*.

6. Consider how God's mercy is renewed unto thee every morning, in giving thee (as it were) a new life; and in causing the Sun, after his uncessant race, to rise up again to give thee *light*. Let not then his *glorious Light* burn in vain; but prevent rather (as oft as thou canst) the *Sun-rising*, to give God *thanks*: and

and kneeling down at thy bed-side, salute him at the *Day-spring* with some devout *Ante'ucanum*, or morning *Soliloquy*, containing an humble confession of thy sins, the pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his *Church*, thy self and all that do belong unto thee.

*Brief Directions how to read the Holy Scriptures once every year over, with ease, profit, and reverence.*

**B**UT forasmuch that as faith is the soul; so reading and meditating of the word of God, are the Parents of Prayer: Therefore before thou praieſt in the morning, first read a Chapter in the word of God; then meditate a while with thy self how many excellent things thou canſt remember out of it.

As first, what good counsels or exhortations to good works, and to a holy life.

Secondly, what threatnings of judgments against such and such a sin; and what fearful examples of God's punishment or vengeance upon such and such Sinners.

Thirdly, what blessings God promiſeth to *Patience*, *Chastity*, *Mercy*, *Alms-deeds*, *Zeal* in his service, *Charity*, *Faith*, and trust in God, and such like Christian virtues.

Fourthly, What gracious deliverances God hath wrought; and what special blessings he hath bestowed upon them, who are his true and zealous servants.

Fifthly,

Fifthly, Apply these things to thine own heart, and read not these Chapters; as matters of *Historical* discourse: but as if they were so many *Letters* or *Epistles* sent down from God out of Heaven unto thee: for *whatsoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, Read them therefore with that reverence, as if God himself stood by, and *spake* these words unto thee, to excite thee to those *virtues*, to dissuade thee from those *vices*; assuring thy self that if such *sin* (as thou readest there) be *found* in thee without *repentance*, the like *plagues* will fall upon thee; but if thou dost practise the *like Piety* and *virtuous deeds*, the like *blessing* shall come upon thee and thine.

In a word, apply all that thou readest in H. Scripture, to one of these two heads chiefly, either to confirm thy *faith*, or to increase thy *repentance*; for as *sustine & abstinence, bear and forbear*, was the Epitome of a good Philosopher's life, so *Crede & Respice, believe and repent*, is the whole sum of a true Christian's profession. One Chapter thus read with *understanding*, and meditated with *application*, will better feed and comfort thy soul, than *five* read and run over without marking their *scope* or *sense*, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day? *one in the Morning, and another at Noon, and the third at Night* (reading so many Psalms instead of a Chapter, as our Church-Liturgie appoints,

Epictet.  
dict.

appoints for morning or evening prayer) thou shalt read over all the *Canonical* <sup>1</sup> Scripture in a year, except six Chapters which thou mayst add to the *task* of the last day of the year. The reading of the *Bible* in order will help thee the better to understand both the *History* and *scope* of the *H. Scripture*. And as for the <sup>2</sup> *Apocrypha*, being but penn'd by *Man's Spirit*, thou mayst read them at thy pleasure; but believe them so far as they agree with the *Canonical Scripture*, which is indited by the *Holy Ghost*.

But it may be thou wilt say, that thy business will not permit thee so much time as to read every morning a Chapter, &c O Man, remember that thy life is but short, and that all this business is but for the use of this short life; but *salvation or damnation is everlasting*! Rise up therefore every morning by so much time the earlier; defraud thy foggy flesh of so much sleep, but rob not thy soul of her food, nor God of his service; and serve the *Almighty* duly whilst thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember that *God is a God of holiness*, whereof he warneth us by repeating so often, *4 Be ye holy, for I am holy*. And when he devoureth with a sudden

<sup>1</sup> In the Canonical Books of the Old Testament there are 931 Chapters, but distributing the 150 Psalms into 90 parts, thou shalt find but 141, which being added to 260. (the number of Chapters in the New Testament) will amount to 401, dividing which by 3 into 335, (the number of the days of the year) there will remain but 6, which thou mayst dispose of as is prescribed <sup>2</sup> Hos viginti duos li-

bro's lege; cum Apocryphis vero nihil habeas negotii: has tamen studiose meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores, & Religiosiores fuerunt A postoli, & primi Episcopi veritatis qui nobis ea tradiderunt. Tu igitur cum filius Ecclesie non transgredieris illius terminos. Ac veteris Testamenti (ut dictum est) viginti meditare libros. Cyril. Hier. Cat. 4.

<sup>1</sup> Exod. 26. 38. <sup>4</sup> Lev. 11. 3. & 19. 2. & 20. 7.

1 Pet. 2. 5,  
Levit. 10. 2.

Verse 3.

Deut. 23. 13,  
14.

Job 11. 13,  
14.

Isa. 1. 15.

fire, Nadab and Abihu, for offering unto him *incense with strange fire*, (like those now a-days, who offer prayers from hearts fraught with the fire of *lust and malice*) the Lord will give no other reason of his *Judgments* but this, *I will be sanctified in them that come near me*. As if he should have said, If I cannot be sanctified by them, who are my servants, in serving me with that holiness that they should, I will be sanctified *on them*, by confounding them with my just Judgments, which their lewdness doth deserve. God therefore cannot abide any *wilful uncleanness*, or filthiness in them, who serve him; in so much that he commanded the *Israelites*, that when they were in Camp against their enemies, they should dig a hole with a paddle, and cover their excrements; his reason is, *For the Lord thy God walketh in the midst of the Camp, to deliver thee, and give thee thine enemies before thee; therefore thy Host shall be Holy, that he see no filthy thing in thee, and turn away from thee*. If he will have men to be so holy in time of war in the field; how much more holiness expecteth he at our hands in time of Peace in our houses; therefore saith Zophar in Job: *If thou prepare thine heart, and stretch out thine hands towards God to pray; if iniquity be in thine hand, put it away, and let no wickedness dwell in thy Tabernacle: for as Esay saith; If there be any uncleanness in our hands, that is, any sin whereof we have not repented,*  
though

though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers. Therefore before thou prayest, let God see that thy heart is sorrowful for thy sins, and that thy mind is resolved (through the assistance of his grace) to amend thy faults. And then having washed thy self, and adorned thy body with apparel which becometh thy calling, and the Image of God which thou bearest: shut thy Chamber-door, and kneel down at thy bed-side, or some other convenient place, and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soul, offer up unto God, from the Altar of a contrite heart, thy prayer as a Morning-sacrifice, through the mediation of Christ, in these, or the like few words.

*A Prayer for the Morning.*

**O** Most mighty and glorious God, full of incomprehensible Power and Majesty, whose Glory the very Heaven of Heavens is not able to contain; look down from Heaven upon me thine unworthy servant, who here prostrate my self at the Footstool of thy Throne of Grace. But look upon me, O Father, through the merits and mediation of Jesus Christ, thy beloved Son, in whom only thou art well-pleased. For, of my self I am not worthy to stand in thy presence, or to speak with my unclean

*lips*

1 Kings 8. 2.  
Psal. 132. 8.  
Heb. 4. 16,  
Dan. 9. 18.  
Mat. 3. 17.



Isa. 6. 5.  
 Psalm 61. 5.  
 Gen. 6. 5.  
 Mat. 15. 19.  
 Mat. 12. 34.  
 Dan. 9. 10.  
 Dan. 9. 11.  
 Lev. 16. 14.  
 &c.

*lips* to so holy a God as thou art. For thou knowest that in *sin* I was conceived and born, and that I have lived ever since in iniquity; so that I have broken all thy holy *commandments*, by sinful *motions*, unclean *thoughts*, evil *words*, and wicked *works*; omitting many of those duties of Piety which thou requirest for thy service, and committing many of those vices which thou (under the penalty of thy displeasure) hast forbidden.

[ Here thou maist confess unto God thy secret sins, which do most burthen thy conscience; with the circumstances of the time, place, person, and manner how they were committed, saying, *But more especially, O Lord, I do here with grief of heart confess unto thee, &c.* ]

Deut. 7. 26.  
 Dan. 9. 11.  
 Gal. 5. 10.  
 Efd. 9. 13.  
 Psalm 130. 7.  
 Psalm 5. 7.  
 Psalm 13. 5.  
 Psalm 14.

And for these *my* sins, O Lord, I stand here *guilty* of thy *curse*, with all the *miseries* of this life, and eternal *torments in hell-fire*, when this wretched life is ended, if thou shouldst deal with me according to my *deserts*; Yea, Lord, I confess that it is thy *goodness which endureth for ever*, and thy *compassion which never fails*, that is the cause that I have not been long ago *consumed*. But with thee, O Lord, there is *mercy*, and *plenteous redemption*. In the *multitude* therefore of thy *mercy*, and *confidence in Christ's merits*, I intreat thy *divine Majesty* that thou wouldst not enter into judgment with thy servant, neither be *extream to mark* what I have hitherto done *amiss*; for if thou dost then no *flesh can be justified in thy sight*,

**nor**

nor any living stand in thy presence. But be thou merciful unto me, and wash away all the uncleanness of my sin with the merits of that precious blood which Jesus Christ hath shed for me. And seeing that he hath born the burden of that curse, which was due for my transgressions, O Lord, deliver me from my sins, and from all those judgments which hang over my head as due unto me for them; and separate them as far from thy presence as the East is from the west; bury them in the burial of Christ, that they may never have power to rise up against me, to shame me in this life, or condemn me in the world which is to come. And I beseech thee, O Lord, not only to wash away my sins with the blood of thine immaculate Lamb, but also to purge my heart by thy holy Spirit, from the dross of my natural corruptions, that I may feel thy Spirit more and more killing my sin, in the power and practise thereof; so that I may with more freedom of mind, and liberty of will serve thee the everlasting God in righteousness and holiness this day. And give me grace, that by the direction and assistance of the same thy holy Spirit, I may persevere to be thy faithful and unfeigned servant unto my lives end; and when this mortal life is ended, I may be made partaker of immortality, and everlasting happiness in thy heavenly Kingdom. In the mean time, O Lord, whilst it is thy blessed will and pleasure, that I may continue to spend and end that small number and remnant of days, which thou hast

Ezek. 26. 25.

1 John 1. 9.

Gal. 3. 13.

Psalms 103.

12.

Col. 2. 12, 13.

Eph. 2. 5, 6.

John 1. 29.

Psalms 51. 7

10.

Gal. 4. 24,

25.

Luke 1. 74,

75.

Mat. 24. 13.

Pfal. 90. 12.

Rom. 14. 17.  
 Ephes. 1. 1.  
 Mat. 25. 34.  
 Gen. 9. 6.  
 Eph. 4. 24.  
 Col. 3. 10.  
 Rom. 8. 18.  
 Mat. 2. 3.  
 Rom. 1. 6.  
 Rom. 16. 25,  
 26.  
 1 Pet. 2. 8, 9.  
 Apoc. 5. 9.

hast appointed me for to live in this vale of misery, *teach me so to number my days, that I may apply my heart unto wisdom:* and as thou dost add days unto my life; so good Lord, I beseech thee, add repentance and amendment to my days, that as I grow in years, so I may increase in *grace and favour* with thee, and all the people. And to this end, give unto me a supply of all those graces, which thou knowest to be *wanting* in me, and *necessary* for me, with an increase of all those good gifts, wherewith thou hast already endowed me; that so I may be the better enabled to lead such a godly life and honest conversation, as that thy Name may thereby be glorified, others may take good example by me, and my soul may more cheerfully feed on the *peace* of a good conscience, and be more replenisht with the joy of the *Holy Ghost*. And here, O Lord, according to my bounden duty, I give thee most humble and hearty thanks for all those blessings which of thy goodness thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine eternal purpose *elected me before the foundation of the world* was laid, unto *salvation in Jesus Christ*; for that thou hast created me in thine *own Image*, and hast begun to restore that in me which was lost in our first Parents: for that thou hast effectually called me by the *working of thy Spirit*, in the *preaching of the Gospel*, and the receiving of the *Sacrament*, to  
*the*

the knowledg of thy saving grace and obedience of thy blessed will for that thou hast bought and redeemed me with the blood of thine only begotten Son, from the torments of Hell, and thrall of Satan; for that thou hast by faith in Christ, freely justified me, who am by nature a Child of wrath; for that thou hast in good measure sanctified me by thy holy Spirit, and given me so large a time to repent, together with the means of repentance. I thank thee likewise, good Lord, for my life, wealth, health, food, rayment, peace, prosperity, and plenty, and for that thou hast preserved me this night from all perils and dangers of body and soul, and hast brought me safe to the beginning of this day. And as thou hast now awakened my body from sleep, so I beseech thee waken my soul from sin, and carnal security; and as thou hast caused the light of the day to shine in my bodily eyes, so good Lord, cause the light of thy word, and holy Spirit, to illuminate my heart; and give me grace, as one of thy children of Light, to walk in all holy obedience before thy face this day, and that I may endeavour to keep faith and a clear conscience towards thee, and towards all men, in all my thoughts, words, and dealings. And so, good Lord, bless all my studies and actions, which I shall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of my own soul and conscience in that Day, when I shall make my final

H

accounts

Rom. 5. 28.  
Gal. 2. 16.  
Ephes. 1. 3.  
1 Pet. 1. 3.  
2 Pet. 3. 9.

Eph. 5. 13.

Luk 11. 8.  
Phil. 6. 15.  
Acts 24. 16.

2 Cor. 5. 10.  
Zech. 3. 2.

Psal. 34. 71.

Psal. 91. 11.  
Psal. 31. 5.  
Luke 23. 46.

Neh. 13. 31.

Psal. 58.  
13, 19

*accounts* unto thee for them. O my God, keep thy servant that I do no *evil* unto any man this day; and let it be thy blessed will, not to suffer the *Devil*, nor his wicked *Angels*, nor any of his evil *members*, or my malicious *enemies*, to have any power to do me any hurt or violence. But let the eye of thy holy Providence watch over me for good, and not for evil; and command thy holy *Angels* to pitch their Tents round about me; for my defence and safety in my going out and coming in, as thou hast promised they should do about them that fear thy Name: For, into thy hands, O Father, I do here commend my soul, and body, my actions, and all that ever I have to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody cannot perish, nor suffer any hurt or harm. And if I at any time this day, shall through frailty forget thee; yet, Lord, I beseech thee do thou in mercy remember me. And I pray not unto thee, O Father, for my self alone, but I beseech thee also be merciful unto thy whole Church, and chosen people, where-soever they live upon the face of the earth. Defend them from the rage and tyranny of the *Devil*, the world, and *Antichrist*; give thy Gospel a free and joyful passage through the World, for the conversion of those who belong to thine Election and Kingdom.

Bless the Churches and Kingdoms (where in we live) with the continuance of peace, justice,

*justice, and true Religion. Defend the Kings Majesty from all his Enemies, and grant him a long life, in health, and all happiness to reign over us. Bless our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth, and all her princely Issue. Increase in them all heroical gifts, and spiritual graces, which may make them fit for those places, for which thou hast ordained them; Direct all the Nobility, Bishops, Ministers, and Magistrates of this Church and Common-wealth to govern the Commons in true Religion, justice, obedience, and tranquillity. Be merciful unto all the Brethren, which fear thee, and call upon thy Name, and comfort as many among them, as are sick, and comfortless in body, or mind; especially, be favourable to all such as suffer any trouble or persecution for the testimony of the truth and H Gospel. And give them a gracious deliverance out of all their troubles, which way it shall seem best to thy wisdom; for the glory of thy Name, the further enlarging of the truth, and the more ample increase of their own comfort and consolation. Hasten thy coming, O blessed Saviour, and end these sinful days. And give me grace, that, like a wise Virgin, I may be prepared with Oil in my Lamp, to meet thee the sweet Bridegroom of my soul at thy coming, whether it be by the day of Death or of Judgment; and then, Lord Jesus, come when thou wilt, even Lord Jesus come quickly. These and all other*

H 2

graces

Iſa. 36. 8.  
Pſal. 72. 15.  
2 Tim. 2. 2  
Heb. 6. 14.

1 Tim. 2. 2.

Jam. 5. 15.  
Heb. 11. 36.  
1 Cor. 10. 15.  
2 Tim. 2. 9.  
2 Cor. 1. 6,  
&c.

Matth. 25.  
12, &c.

graces which thou knowest needful and necessary for me this day and evermore, I humbly crave and beg at thy hand, O Father, giving thee the glory, in that form of Prayer, which Christ himself hath taught me to say unto thee, *Our Father which art in Heaven, &c.*

*Meditations to stir us up to Morning Prayer.*

**I**F when thou art about to pray, Satan shall suggest that thy Prayers are too long, and that therefore it were better either to omit Prayers, or else to cut them shorter: meditate that Prayer is the *spiritual sacrifice, wherewith God is well pleased*; and therefore it is so displeasing to the Devil, and so irksom to thy flesh. Bend therefore thy *affections* (will they nill they) to so holy an exercise; assuring thy self that it doth by so much the more please God, by how much the more it is unpleasing to thy *flesh*.

2. Forget not how the *Holy Ghost* puts it down as a special note of Reprobates; *they call not upon the Lord, they call not upon God.* And when *Eliphaz* supposed that *Job* had cast off the fear of God, and that God had cast *Job* out of his favour, he charged him that he restrained prayer before God; making that a sure note of the one, and a sufficient cause of the other. On the other side, that God hath promised, that *whosoever shall call on his Name shall be saved.*

Heb. 13. 15,  
16.

Psalms 74. 4.  
Psalms 53. 4.  
Job 13. 4.

Rom. 16. 2.



ved. It is certain, that he who maketh no conscience of the duty of *Prayers* hath no grace of the *holy Spirit* in him. For the *Spirit* of *grace* and *prayer* are one, and therefore *grace* and *prayer* go together. But he that can from a penitent heart (morning and evening) pray unto God, it is sure that he hath his measure of *grace* in this world; and he shall have his portion of *glory* in the life which is to come.

Zech. 12. 10.

3. Remember that as *loathing* of meat, and *painfulness* of speaking, are two Symptoms of a sick body, so *irksomeness* of praying when thou talkest with God, and *carelessness* in hearing when God by his word speaks unto thee, are two sore signs of a sick soul.

4. Call to mind the zealous devotion of the Christians in the *Primitive Churches*: who spent many whole nights and vigils in *watching* and *praying* for the forgiveness of their sins; and that they might be found ready at the coming of Christ. And how that *David* was not content to pray at *Morning*, at *Evening*, and at *Noon*: but he would also rise up at *midnight* to pray unto God. And if Christ did chide his Disciples, because they would not watch with him one hour in praying, what chiding dost thou deserve, who thinkest it too long to continue in prayer but one quarter of an hour? If thou hast spent divers hours in seeing a vain *Masque* or a *Play*; yea, whole dayes and nights in *Carding* and *Dicing* to please the *flesh*; be ashamed

Psal. 55.  
16, 17.

Mat. 20. 40.

to think a Prayer a quarter of an hour long, to be too long an exercise for the service of God.

5. Consider, that if the *Papists* in their blind superstition, do in an *unknown* and therefore <sup>1</sup> *unedifying* Tongue ( fit only for the children of <sup>2</sup> *mystical Babylon* ) mutter over upon their <sup>3</sup> *Beads*, every Morning and Evening so many scores of *Ave-Maries*, *Pater-nosters*, and idolatrous Prayers : how wall they in their *superstitious* devotion, rise up in judgment against thee, professing thy self to be a true worshipper of Christ ? If that thou thinkest those prayers be too long a task, being shorter for quantity than theirs, but far more profitable for quality, tending only to God's glory and thy good ; and so compiled of Scripture-phrase, as that thou mayst speak to God, as well in his own holy words, as in thine own native language : Be ashamed, that *Papists* in their *superstitious* worshipping of *Creatures* should shew themselves more devout than thou, in the *sincere* worshipping of the true and <sup>4</sup> only God. And indeed a prayer in private devotion, should be one <sup>5</sup> continued speech, rather than many broken fragments.

6. Lastly, When such thought come into thy head, either to keep thee from prayer, or to *distract* thee in praying ; remember that those are the *Fowls* which the *evil one* sends to devour the *good seed*, and the carcases of thy spiritual sacrifice, but

2. Cor. 14.

13, &c. 10.

26. 27.

<sup>1</sup> Gen. 11.

7. 9.

<sup>2</sup> Ap. 17. 5.

<sup>3</sup> Superstition. Qui filo infertis numerant sua murmurant baccis. Man, Alph.

<sup>4</sup> Job 17. 3.

<sup>5</sup> Vox continuata, non concisa & rupta, ut battologia vitetur, Perkins de uni. creation. con. cap. 19. Mat. 13. 19. Gen. 25. 11.

but endeavour with *Abraham*, to drive them away. Yet notwithstanding, if thou perceivest at some times that thy spirits are *dull*, and thy mind not apt for *prayer* and holy devotion, strive not too much for that time; but *humbling* thy self at the sense of thine infirmities and dulness, knowing that God accepteth the willing mind, (though it be oppressed with the *heaviness of the flesh*) endeavour the next time to recompence this dulness by *redoubling* thy zeal, and for the time present commend thy Soul to God in this or the like short Prayer.

*Another short Morning Prayer.*

○ Most gracious God, and merciful Father, I thine unworthy Servant, do here acknowledg that as I have been *born in sin*, so I have lived in *iniquity*, and broken every one of thy Commandments, in thought, word, and deed, following the desires of mine own will, and lusts of my flesh, not caring to be governed by thy holy Word and Spirit, and therefore I have justly deserved all *shame* and *misery* in this life, and everlasting *condemnation in Hell-fire*, if thou shouldest but deal with me according to thy justice and my desert. Wherefore, O heavenly Father, I beseech thee, for thy Son *Jesus Christ* his sake, and for the merits of that bitter death and bloody Passion, which I believe that he hath suffered for *me*, that thou wouldst pardon

don and forgive me all my *sins*, and deliver me from the *shame* and *vengeance* which is due to me for them. And send thy *ho'y Spirit* into my *heart*, which may assure me that thou art my *father*, and that I am thy *child*, and that thou lovest me with an unchangeable love ; and let the same thy good *Spirit* lead me in thy *truth*, and *crucifie* in me more and more all worldly and carnal *lusts*, that my *sins* may more and more *die* in me ; and that I may serve thee in *unfeigned righteousness* and holiness this day, and all the days of my life ; that when this mortal life is ended , I may ( through thy mercy in *christ* ) be made a *partaker* in *everlasting glory* in thy *heavenly Kingdom*. And here, O *Lord* , from the bottom of my heart, I thank thee for all thy blessings which thou hast bestowed upon my *soul* and *body* ; for *electing* me in thy love, *redeeming* me by thy *son*, *sanctifying* me by thy *Spirit*, and *preserving* me from my *youth* ; until this *present day* and *hour* by thy most gracious *Providence*.

I thank thee more especially, for that thou hast defended me this night from all perils and dangers, and hast brought me safe to the beginning of this day. And now ( good *Lord* ) I beseech thee keep me this day from all evil that may hurt me, and from falling into any *gross sin* that should offend thee. Set thy *fear* before mine *eyes*, and let thy *Spirit* so rule my *heart*, that all that I shall *think*, *do*, or *speak* this

may tend to thy *glory*, the *good* of others, and the *peace* of thine own conscience ; And to this end I commend my self, and all my ways and actions , together with all that do belong unto me, unto thy *gracious direction* and *protection*, praying thee to keep both them and me from all evil ; and to give a blessing to all our honest labours and endeavours. Defend thy whole Church from the tyrannie of the World, and of Antichrist ; preserve our gracious King from all conspiracies and treasons, grant him a long and prosperous reign over us. | Bless our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth, and her Princely Issue ; endue them with thy grace , and defend them from all evil. Bless all our Ministers and Magistrates, with those graces and gifts which thou knowest necessary for their places. Be favourable to all that fear thee, and tremble at thy judgments ; comfort all those that are sick and comfortless ; | Lord, keep me in a continual readines by faith and repentance for my last end, that whether I live or die, I may be found thine own, to thine eternal glory, and mine everlasting salvation, through Jesus Christ my only Saviour ; In whose blessed Name I beg these mercies at thy hands, and give unto thee thy praise and glory, in that Prayer, which he hath sanctified with his own lips, saying , *Our Father, &c.*

H 5

*Further*

*Further Meditations to stir up to Prayer  
in the Morning.*

**T**Hink not any *business* of *hast* (though never so great) a sufficient excuse to omit *prayer* in the Morning, but meditate,

1. That the *greater* thy *business* is, by so much the more need hast thou to pray for *God's good speed* and  *blessing* thereon, seeing it is certain that *nothing* can prosper without his  *blessing*.

2. That many a man when he thought himself *surest*, hath been *soonest* crossed, so maist thou.

3. That many a man hath gone out of his door, and never come in again. Many a man who rose well and lively in the morning hath been seen a dead man e're night. So may it befall thee; and if thou be so careful (before thou goest abroad) to drink, to fence thy body from ill *air*; how much more careful shouldst thou be to pray to preserve thy soul from evil temptations?

4. That the time spent in prayer, never hindereth, but *furthereth* and *prospereth* a man's journey and business.

5. That in going abroad in the world thou goest into a *forest* full of unknown dangers; where thou shalt meet many *bruiers* to tear thy good name, many *snarcs* to trap thy *life*, and many *Hunters* to devour thy *soul*. It is a field of pleasant *grass*, but full of *poisonous serpents*. Adventure not therefore to go naked, amongst these

Quem dies  
vidit veni-  
ens super-  
bum, hunc  
videt fugi-  
ens jacen-  
tem. Sen.  
Nescis quid  
vesper ferus  
vehat. Var.

these bryars, till thou hast prayed *Christ* to cloath thee with his *righteousness*; not to pass through those *snarcs* and *ambushments* till thou hast pray'd for *God's providence* to be thy *guide*; not to walk bare-foot through this *snake-field*; till having thy feet shod with the *preparation of the Gospel of peace*, thou hast prayed to have still the *Brazen-serpent* in the eyes of thy *faith*, that so if thou comest not home *holier*, thou maist be sure not to return worser, than when thou wentest out of door.

Therefore though thy hast be never so much, or thy business never so great, yet go not about it, nor out of thy doors, till thou hast at least used this, or the like short Prayer.

*A brief Prayer for the Morning.*

O Merciful Father for *Jesus Christ* his sake, I beseech thee, forgive me all my known and secret sins; which in thought, word, or deed, I have committed against thy *Divine Majesty*, and deliver me from all those *judgments* which are due unto me for them; and *sanctify* my heart with thy *holy Spirit*, that I may henceforth lead a more *godly* and *Religious* life. And here (O Lord) I praise thy holy Name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise defend me this day from all perils and dangers of body and soul. And to this end I commend my self and all my actions unto thy blessed  
pro-



protection and government, beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my going out, and coming in. And grant that whatsoever I shall think, speak, or take in hand this day, may tend to the glory of thy Name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for Jesus Christ thy Son's sake; in whose blessed Name I give thee thy glory, and beg at thy hands all other graces which thou seest to be necessary for me this day and ever, in that Prayer which Christ himself hath taught me, saying: Our Father, &c.

*Meditations directing a Christian how he may walk all the day with God, like Enoch.*

**H**AVING thus begun, keep all the day after as diligent a watch as thou canst over all thy thoughts, words, and actions, which thou maist easily do by craving the assistance of God's Holy Spirit, and observe these few Rules.

Rom. 8. 26.  
Phil. 2. 5.  
Prov. 27. 1.

*First, For thy Thoughts.*

<sup>1</sup> Eph. 4. 27.  
<sup>2</sup> Mat. 5. 29.

**B**E <sup>1</sup>careful to suppress every sin in the first motion. Dash <sup>2</sup>Babylons children (whilst they are young) against the stones. Tread (betimes) the Cockatrice Egg

Egg, lest it break out into a *Serpent*. Let sin be to thy heart a stranger, not a *home-dweller*. Take heed of falling oft in the same sin, lest the *custom of sinning*<sup>1</sup> take away the conscience of sin, and then shalt thou wax so *impudently wicked*, that thou wilt neither fear God, nor reverence men.

2. Suffer not thy mind to feed it self upon any imagination, which is either *impossible* for thee to do, or *unprofitable*, if it be done, but rather think of the *worlds vanity* to condemn it, of *Death*, to expect it, of *judgment*, to avoid it; of *Hell*, to escape it; and of *Heaven*, to desire it.

3. Desire not to fulfil thy mind in all things; but learn to deny thy self *those* desires (though never so pleasing to thy nature) which being attained, will draw either scandal on thy Religion, or hatred to thy Person. Consider in every thing the end before thou attempt the action.

4. Labour daily more and more to see thine own misery through unbelief, *self-love*, and wilful breaches of God's Law; and the necessity of God's mercy through the merits of Christ's passion to be such; that if thou wert demanded, *what is the vilest Creature upon Earth?* thy conscience may answer, *Mine own self*, by reason of my great sins; and if that on the other side thou wert asked, *what thou esteemest to be the most precious thing in the world?* thy heart may answer, *One drop of Christ's blood to wash away my sins*. And as thou tenderest the salvation of thy Soul; live not in

<sup>1</sup> Qui conscientie curam abjiciunt, nec homines reverentur nec Deum.

Prov. 6. 14.  
Zech. 1. 13.

in any wilful filthiness; For true faith and the purpose of sinning can never stand together.

2 Kings 23.

25.

Luke 1. 6.

5. Approve thy self to be a true servant of Christ, not only in thy general calling, as in the frequent use of the word and Sacraments, but also in the particular, in making conscience to eschew every known sin, and to obey God in every one of his Commandments, like *Josiah*, who turned to God with all his heart according to the Law of Moses; and *Zachary and Elizabeth*, who walked in all the Commandments of God without reproof. But if at any time through frailty thou slippest into any sin, lie not in it, but speedily rise out of it by unfeigned repentance; praying for pardon till thy conscience be pacified, thy hatred of sin increased, and thy purpose of amendment confirmed.

<sup>1</sup> Socrates in  
forum e-  
gressus,  
quam mul-  
tis ego in-  
quit non  
eget.

<sup>2</sup> Non est  
ergo pau-  
per qui  
caret, sed  
qui eget.  
Dimidiu n  
plus toto.  
Hesiod.

6. Beware of affecting popularity by adulation; the end never proves good: though attained by due desert, yet manage it wisely, lest it prove more dangerous than contempt. For States desire but to keep down whom they condemn for their unworthiness; but to cut off whom they envy for their greatness. He therefore is truly prudent who (considering the premises) neither <sup>1</sup> affecteth nor neglecteth popularity. But in any wise take heed of harbouring a <sup>2</sup> discontented mind, for it may work thee more woe than thou art aware off. It is a special mercy, in the multitude of so many blessings, as thou dost enjoy

joy to have some crosses. God gives thee many blessings, lest through want (being his child) thou shouldst despair; And he sends thee some crosses, lest by too much prosperity (playing the fool) thou shouldst presume. Many who were mounted to great Dignities, would have contented themselves with meaner, had they known their great dangers: affect therefore competency rather than Eminency. And in all thy will have ever an eye to God's will, lest thy self-action turn to thy own destruction. Happy the man, who in his short life is least known to the World, so that he doth truly know God and himself; whatsoever cross therefore thou hast to discontent thee, remember that it is less than thy sins have deserved. Count therefore Christ thy chiefest joy; and sin thy greatest grief; esteem no want to the want of grace; nor any loss, to the loss of God's favour; and then the discontentment for outward means shall the less perplex thine inward mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember St. Paul's admonition, *We brought nothing into the world, and it is certain that we can carry nothing out. And having food and rayment, let us therewith be content; but they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; Pray therefore with wise Agur, O Lord, give me neither poverty nor riches, feed me with food*

Feriunt  
summos  
fulmina  
montes,  
Hor. Tan-  
gunt mag-  
nos tristia  
fata deos,  
Ovid.

Qui notus  
nimis om-  
nibus, igno-  
tus moritur  
sibi. Senec.

1 Tim. 6. 7,  
8, 9.

Infaniz  
damnandi  
sunt qui  
tam multa  
tam anxie  
congerant  
quum sit  
tam paucis  
opus, Viv.

Pro. 30. 8, 9.  
Vivitur exi-  
guo melius,  
Claud.

food convenient for me, lest I be too full and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.

1 Tim. 6. 8, 9.  
Gen. 28. 20.

Gal. 3. 1, 2.  
Phil. 3. 20.  
Josh. 7. 9.  
Psalm 131.  
21. &c.

Nobile vin-  
cendi genus  
est patientia  
vincit qui  
patitur. Si  
vis vincere,  
disce pati.  
Optima in-  
jurie ultio  
est oblivio,  
efficit enim  
ut animam  
levet, nec  
magis lædit  
quam si fa-  
cta non  
esset.

Bestow no more thought upon worldly things than thou needs must. for the discharge of thy place, and the maintenance of thy estate, but still let thy care be greater for heavenly than earthly things, and be more grieved for a dishonour done to God, than for an injury offered to thy self; but if any private injury be offered unto thee, bear it as a Christian, with patience. Never was an innocent man wronged, but if he patiently bare his cross he overcame in the end. But thy good name in the mean while is wounded; bear that also with patience. For he that at the last day will give thy body a resurrection, will as sure in his good time, grant a resurrection to thy good name. If impatiently thou frettest and vexest at thy wrongs, the hurt which thou dost thy self is more than that which thine enemy can do unto thee. Neither canst thou more rejoice him, than to hear that it throughly vexeth thee. But if thou canst shew patience on earth, God will shew himself just from Heaven. Pray for him; for if thou be a good man thy self, thou canst not but rejoice if thou shouldst see thy worst enemy to become a good man too. But if he still continueth in his malice, and increase in his mischief, give thou thy self unto Prayer, committing thy self, and commending thy cause unto the righteous,

righteous Judge of Heaven and Earth, saying with *Jeremy*, O Lord of Hosts that judgest righteously, and triest the reins, and the heart; vengeance is thine, and unto thee have I opened my cause; in the mean while wait (with *David*) on the Lord, be of good courage, and he shall comfort thine heart.

Jer. 11.29.

8. The more others commend thee for an excellent act, be thou the more humble in thine own thoughts. Affect not the vain praises of men; the blessed *Virgin* was troubled, when she was truly praised of an *Angel*. They shall be praised of *Angels in Heaven*, who have eschewed the praises of men on earth; neither needest thou praise thy self; deal but uprightly, others will do that for thee. Be not thou curious to know other mens doings, but rather be careful that no man know any ill dealing by thee.

Ne verbis  
quod scis o-  
stentes, sed  
rebus te o-  
stende scire.  
Psal. 49. 18.

9. Esteem no sin little, for the curse of God is due to the least, and the least would have damned thee, had not the Son of God died for thee. Bewail therefore the misery of thine own estate; and as occasion is ministred, mourn for the iniquity of the time; Pray to God to amend it, and be not thou one of them that make it worse.

Ezra 9. 4.  
Psal. 89. 9.  
Mark 3. 5.

10. Lastly, Think often of the shortness of thy life, and certainty of death, and wish rather a good life, than a long. For as one day of man's life is to be prefer'd before the longest age of a *Stag* or *Raven*; so one day spent religiously, is to be higher valued

Heu fugi-  
unt freno  
non remo-  
rante dies.  
Non quam  
diu, sed  
quam bene.

<sup>1</sup> Fuit non vixit. Sen. Non refert quanta sit vitæ diuturnitas, sed qualis sit administratio, Vives. Tota vitæ dies unus ne mirum sit homines non exsatiari iisdem toties redeuntibus.

<sup>2</sup> Non potest præsentem diem recte vivere qui se non eum quasi ultimum victurum esse cogitat.

<sup>3</sup> Mark 12. 26.

Prov. 17. 21. & 10. 17.

Dixisse sepe pœnituit, tacuisse veronunquam.

<sup>4</sup> Nescit vox missa reverti. Quam periculosum illud lingua quo vadis? Nescit pœnitenda loqui qui præferenda prius

valued than a man's <sup>1</sup> whole life that is consumed in prophaneness.

Cast over therefore once every day the number of thy days by subtracting *those that are past*, (as being vanished like yesternights dream) contracting them that are to come (since the one half must be slept out, the rest made uncomfortable by the troubles of the World, thine own sickness, and the death of friends :) counting only the present day thine; which spend as if thou wert to spend no more.

*Secondly, For thy words.*

1. **R**emember that thou must answer for every <sup>2</sup> idle word; that in *multiloquy* the wisest man shall over-shoot himself. And therefore all tedious and idle talk, whereof seldom ariseth comfort, many times repentance: especially beware of rash answers, when the tongue out-runs the mind. The word was thine whilst thou kepst it in; it is <sup>3</sup> another as soon as it is out. O the shame, when a man's own tongue shall be produced a *witness*, to the confusion of *his own face*!

Let then thy words be few, but advised; fore-think whether that which thou art to speak, be fit to be spoken: affirm no more than that thou knowest to be true; and be rather silent, than to speak to an ill, or to no purpose.

2. Let thy heart and tongue ever go together. suo tradidit ex animo. Cassiod. lib. 10. Ep. 5.



gether in honesty and truth, hate <sup>1</sup> dissembling and *lying* in another, detest it in thy self, or God will detest thee for it, for he *hateth a Lyar*, and his Father the Devil *a-like*. And if once thou be discovered to make no *consciense* of lying, no man will believe thee when thou speakest a truth; but if thou lovest truth, more credit will be given to thy word than to a Lyar's Oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they will lye, yea though they get nothing by it themselves, nor are not compelled unto it by others. Let not thine anger remain, when thou seest the cause removed; and ever distinguish betwixt him that offendeth of infirmity, (or against his will) and him who offendeth maliciously, and of set-purpose; let the one have pity, the other justice.

3. Keep thy speech as clean from all *obscenity*, as thou wouldst thy meat from poison; and let thy talk be <sup>2</sup> *gracious*, that he that hears thee may grow better by thee; and be ever more earnest when thou <sup>3</sup> speakest of Religion, than when thou speakest of worldly matters.

If thou perceivest that thou hast erred, *persevere* not in thine error; rejoice to find the truth, and magnifie it. Study therefore three things especially; to *understand well*, to *say well*, and to *do well*.

And when thou meetest with God's children, be sure to make some *holy advantage*

<sup>4</sup> by them; learn of them all the good that thou

<sup>1</sup> Pet. 2. 1.  
Psal. 3. 1.  
Si mendacem te norint- nemo tibi credet, etiam si affirmes verissima. Arist.  
Odi tanquam amator.  
Prov. 6. 3.  
Acts 3. 17.  
1 Tim. 1. 13.  
Psal. 59. 35.  
Psal. 102. 7.

<sup>2</sup> Eph. 4. 29.  
Psal. 1. 2.  
Prov. 31. 26.  
Pii est alios reddere pios.  
<sup>3</sup> Psal. 129. 31.  
<sup>4</sup> Psal. 69. 2.  
Si verum audis silentio protinus reverere, illic tanquam divinarum rei assurgito.

<sup>1</sup> Mat. 4. 24.  
25.

<sup>2</sup> 2 Kin. 4. 2.

<sup>3</sup> Eccles. 3. 7.  
Luke 2. 13.  
Arcanum  
tibi credi-  
tum fide il-  
lius custodi  
quam depo-  
sitam pecu-  
niam.

<sup>4</sup> Vera a ni-  
citia tan-  
tum modo  
est inter  
bonos, mali  
nec inter se  
amici sunt  
nec cum bo-  
nis. Civilem  
amicum sic  
habeas, re-  
putes posse  
inimicum  
fieri.

thou canst; and communicate with them all the good things that thou knowest. The more *good* thou *teachest* others, the more will God still <sup>1</sup> minister unto thee. For the *gifts of men*, by much using, do *perish* and *decrease*, so the *gift of God*, by much using do the more *grow* and *increase*; like the <sup>2</sup> *widows* pitcher of oil, which the more is poured to fill other Vessels, the more it was still replenished in it self.

4. Beware that you believe not all that is told you, and that you tell not <sup>3</sup> all that you hear; for if you do, you shall not *long* enjoy true friends, nor ever want great troubles. Therefore in accusations, be first assured of the *truth*, then *censure*. And as thou tenderest the reputation of an honest heart, never let malice in hatred, make thee to reveal that which love in friendship bound thee a long time to conceal. But for fear of such after-claps observe two things:

First, Though thou hast many acquaintants; yet make not *any thy familiar friend* but he that truly <sup>4</sup> fears God; such a one thou never needest to fear. For though you should in some particulars fall out, yet Christian love, the main ground of your *friendship*, will never fall away, and the *fear of God* will never suffer him to do thee *any villany*. Secondly, do nothing in the sight of a *civil friend*, for which thou canst not be safe, unless it be concealed; nor any thing for which (if *just* cause be offered) thou needest fear him, if he *prove* thine

thine *unjust enemy*. If thou hast done *any thing* amiss, ask God *forgiveness*, and persuade thy self, rather than thy friend to keep thy own counsel. For be assured, that what friendship soever is grounded upon any other *cause* than true Religion, if ever that *cause* fail, the friendship falleth off; and the rather, because that as God breeds *among men peace, truth, and amity*, that we should live to do one another good, so the Devil daily soweth *falsehood, discord, and enmity*, to cause (if he can) dearest friends to devour one another.

5. Make not a jest of another man's *infirmity*; remember thine own, abhor the frothy wit of *filthy nature*, whose brains having once conceived an old scoff, his mind travels (as a woman with child) till he be *delivered* of it. Yea, he had rather lose his *best friend*, than his *worst jest*. But if thou be disposed to be merry, have a special care of three things.

First, That thy mirth be not against *Religion*.

Secondly, That it be not against *Charity*.

Thirdly, That it be not against *Chastity*: and then be as merry as thou canst, only in the Lord.

6. Rejoice not at the fall of thine *enemy*, for thou knowest not what shall be the *manner of thine own end*. But be more glad to see the *worst man's amendments*,

Cum supplicio mortis aliquis afficiendus esset, aiebat malle ad vitam revocare. Crudelis animi est alienis malis gaudere, & non misereri communem naturam.

Quod taceri vis, prius ipse tace. Bellum non est hominum sed (quod verbum sonat) belluarum, & cum vitiis non hominibus gerendum. Ephes. 5. 4. Psalm 15. 3.

irridere ipsum nefas, impium immane, hominem inhumanum. Nemo videtur sibi tam vilis ut irrideri mereatur. Phil. 4. 4.

Valentinianus imp.

than

Rom. 5. 8.  
Ephes. 2. 4.

Mat. 18. 24.  
25.  
Psalm 119.

Nec mendacii utilitas est diuturna nec veritatis damnum diu nocet.

Reprehensio semper vel meliores vel cautiore nos reddit. Si reprehendi fers ægre, reprehenda ne feceris.  
Lev. 19. 28.

than his punishment. Hate no man, for fear lest Christ love him, *who will not take it well that thou shouldst hate whom he loved.* Christ loved thee when thou wast his enemy; by the merits therefore of his blood he requesteth thee, for his sake, to love thy enemy. Deny him (being a Christian) if thou darest. He asketh but forgiveness for forgiveness. The forgiveness of an hundred pence for the forgiveness of ten thousand talents. The sixty hundred thousand crowns, for ten crowns. Petty forgiveness of man, for infinite forgiveness of Almighty God. Though *thou thinkest thine enemies unworthy* to be forgiven, yet Christ is worthy to be obeyed.

7. When the glory of God, or good of thy Neighbour doth require it, speak the truth, and fear not the face of man. The frown of a Prince may sometimes be the favour of God. Neither shall flattery still hold in credit, nor truth always continue in disgrace.

8. Ever think him a true Friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault, either flatters thee for favour, or dare not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe, it never doth a wise man harm. For if it be true, thou hast a warning to amend; if it be false, thou hast a caveat what to avoid

void. So every way it makes a wise man better or wiser. But if thou canst not endure to be reprehended, do then nothing worthy of reprehension.

9. Speak not of God but with fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy Name in our mouths, much less ought we to abuse it vainly in our talk. But ordinarily to use it in vain, rash, or false Oaths, is an undoubted sign of a soul that never truly feared God. Pray therefore with *David*, when thou art to speak of any matter that may move passion; *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10. Lastly, in <sup>1</sup> praising be discreet; in <sup>2</sup> saluting, courteous; in <sup>3</sup> admonishing, friendly; in <sup>4</sup> forgiving, merciful; <sup>5</sup> promising, faithful, and bountiful in <sup>6</sup> recompensing good service, making not the rewards of *virtue* the gifts of *favour*.

*Thirdly, for thy Actions.*

**D**O not evil though thou mightest; for God will not suffer the least sin (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing *without a calling*, nor any thing in thy *calling*, till thou hast first taken *counsel at God's word*, of the *lawfulness* thereof, and prayed for his blessings upon thy endeavours; and then do it in the *name of God* with chearfulness of heart, committing the success unto

Qui facile  
in seriis ju-  
rat, in jocos  
jurabit; qui  
in jocos & in  
mendacio.  
Vives.  
Psalm. 141. 3.

<sup>1</sup> 1 Pet. 5.

<sup>2</sup> Rom. 12.

<sup>3</sup> Affabilitas

& comitas

sunt nullis

impendii;

amicitias

tamen mag-

nas conglu-

tinant exhi-

bita, dissol-

vunt præ-

termilla.

<sup>4</sup> 1 Thes. 3. 9.

Lev. 19. 17.

<sup>4</sup> Psalm. 15. 4.

<sup>6</sup> Deut. 15.

Psalm 119.

101.

1 Cor. 7. 5.

1 Sam. 30. 1.

1 Cor. 7. 5.  
Imminet  
semper oc-  
casiones suas  
diabolus,  
Greg.

Mark 7. 12.  
Luke 16. 2.  
2 Cor. 5. 10.  
Gen. 39. 9,  
11, &c.

2 Sam. 12. 12.  
Lev. 8. 17.  
& 11. 2.  
Prov. 5. 8. &  
6. 27.

\* Omnis  
peccandi  
ocasio vi-  
tanda est :  
nam qui a-  
mat pericu-  
lum peribit  
in ill. •  
Eccles. 3.

unto him, in whose power it is to bless with his grace, whatsoever business is intended to his glory.

2. When thou art tempted to do any *evil work*, remember that Satan is where his business is. Let not the child of God be the instrument of so base a slave; hate the *work*, if thou abhorrest the *Author*. Ask thy *Conscience* those two questions: *Would I have another to do this unto me? what shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall do this wickedness and sin against him?* And remember with *Joseph*, that though no man seeth, yet God seeth all. Fly therefore (with *Joseph*) from all sins, as well those that are *secret* in the sight of God, as those which are *manifest* in the eyes of men. For God as he is just, without speedy repentance, will bring thy secret sins, as he did *David's* to the open light before all Israel, and before the *Sun*. Be therefore as much afraid of secret sins, as open shame. And so *avoid all in general*, as that thou dost not allow thy self any one particular or daring sin, which the corruption of thy nature could best agree withal; For the crafty Devil can hold a man's Soul as *fast by one* as by *many sins*; and faster by that one which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin, so be careful to shun the <sup>1</sup> occasion.

3. In effecting good actions which are within

within the compass of thy calling, distrust not God's *providence*, though thou see the means, either *wanting* or *weak*. And if means do offer themselves, be *sure* that they be *lawful*; and having gotten *lawful means*, take heed that thou rely not more upon them than upon God himself. Labour in a *lawful calling*, is God's ordinary means, by which he blesteth his *children* with *outward* things. Pray therefore for God's  *blessing* upon his *own means*. In earthly business, bear an heavenly mind; do thou thy best endeavour, and commit the whole success to the *fore-ordained wisdom* of Almighty God. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with the *loss of thy soul*. In all therefore both *actions* and *means* endeavour with Paul to have *always a clean conscience towards God and towards men*.

Look to your selves, what Conscience ye have; For Conscience shall damn, and Conscience shall save.

4. Love all good things for God's sake, but God for his own sake. Whilst thou holdest God thy friend, thou needest not fear who is thine enemy; for either God will make thine enemy to become thy friend, or will bridle him that he cannot hurt thee. No man is overthrown by his enemy, unless that first his sin have prevailed over him, and God hath left him to himself; he that would therefore be safe

I

from

Judges 7. 7.

Mat. 16. 26.

Acts 24. 16.

Psalms 118.  
6, 7.

Rom. 8. 14.

Prov. 16. 7.

Gen. 3. 2,

3, &c.

Gen. 31. 7,

29, 42.

Exo. 31. 25.

Numb. 14.

42, 43, &c.



from the fear of his enemies, and live still in the favour of his God, let him *redeem* the folly of the time past with serious repentance, look to the time present with religious diligence, and take heed of the time to come with careful providence.

Psal. 11. 12,  
13.

5. Give every man the honour due to his place, but honour a man more for his *goodness*, than for his *greatness*. And of whomsoever thou hast received a *benefit*, unto him ( as God shall enable thee ) remember to be thankful. Acknowledg it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God as a *pledge* of his eternal love, and a *spur* to a godly life.

6. Be not proud for any *external worldly goods*, not for any *internal spiritual gifts*. Not for *external goods*, because, that as they came *late*, so they will *shortly* be gone again; their loss therefore is the less to be grieved at. Not for any *internal gifts*; for as God gave them, so he will likewise take them away, if ( forgetting the Giver ) thou shalt abuse his gifts, to puff up thine *heart* with a pride of thine *own worth*, and contemn others, for whose good Almighty God bestowed those *gifts* upon thee. Hast thou any one virtue that moves thee to be self-conceited, thou hast twenty vices that may better vilifie thee in thine own eyes.

Tu recte vi-  
ves, si curas  
esse quod  
videris. Her.  
Epist. ad  
Quin.

Be the same in the sight of God, who beholds thy *heart*, that thou *seemest* to be in the eyes of men that see thy face. Con-  
tent

tent not thy self with an outward good name, when thy conscience shall inwardly tell thee it is undeserved, and therefore none of thine. A deserved good name for any thing, but for godliness lasts little, and is less worth. In all the holy Scriptures I never read of any Hypocrites repentance; and no wonder, for whereas after sin conversion is left as a means to cure all other Sinners, what means remains to recover him, who hath converted conversion it self unto sin? Woe therefore unto the soul that is not, and yet still seemeth religious.

7. Mark the fearful ends of notorious evil men, to abhor their wicked actions; mark the life of the godly, that thou maist imitate it; and his blessed end, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the religious. And seeing the corrupt nature of man is prone to hypocrisie, beware that thou use not the exercise of Religion, as matters of course and custom, without care and conscience, to grow more holy and devout thereby. Observe therefore how by the continual use of good means, thou feelest thy special corruptions weakened, and thy sanctification more and more increased; and make no more shew of holiness outwardly to the World, than thou hast in the sight of God inwardly in thy heart.

Endeavour to rule those who live under thine Authority, rather by love than by fear; for to rule by love is easie and

Non juvat bonum nomen, reclamante conscientia.

Num. 23. 10.  
Psal. 37. 35,  
36, 37.

1 Cor. 1. 28.  
Isa. 58. 56.  
Mat. 23. 27,  
28.  
Psal. 51. 6.

1 Ama & impera, blanda via latet imperium. Aug.

<sup>1</sup> Qui ter-  
ret, plus ille  
timet : fors  
illa tyranno  
convenit.  
Claud. de  
inst. prin.

<sup>2</sup> i Pet. 2. 13.

<sup>3</sup> Lev. 25. 55.

Phil. 1. 6.

1 Chr. 9. 6.

Si Pericles  
quoties  
chlamydem  
indueret. a-  
pud se dice-  
re consue-  
vit, attende  
Pericles,  
quod gesta-  
turus es im-  
perium in  
liberos A-  
thenienses.  
Plat. in A-  
poph.  
Quanto ma-  
gis ut quo-  
ties autho-  
ritatem ex-  
erciturus  
es, apud te-  
ipsum dice-  
re debebas,  
Memento,  
homo, quod  
imperium  
geris in li-  
beratos Christianos. Qui statuit aliquid, parte inaudita altera,  
æquum licet statuerit, haud æquus fuit. Sen. in Med.

safe ; but tyranny is ever accompanied with care and <sup>1</sup> terror. Oppression will force the oppressed to take any *advantage* to shake off the yoke that they are not able to bear ; neither will *God's justice* suffer the sway that is grounded on *tyranny*, long to continue. Remember that though by <sup>2</sup> *humane ordinance* they serve thee ; yet by a *more peculiar right* they are <sup>3</sup> *God's servants*. Yea, now being *Christians*, not as thy servants, but above servants, brethren beloved in the Lord. Rule therefore over Christians (being a Christian) in love and mercy like Christ thy Master.

9. Remember that in all actions none makes a Magistrate more like God, whose Vice-gerent he is, than in doing justice *justly*. For the due execution whereof,

First, Have an open ear to the just complaints of unjust dealings.

Secondly, So lend one ear to the *Accuser*, as that thou keep the other for the *Accused* : for he that decreeth for either part, before both be heard, the decree may be just, but himself is unjust.

Thirdly, In hearing both parts, incline not to the right hand for affection, or the left for hatred ; as to believe arguments of persuasion for a Friend, before arguments concluding for a Foe.

Fourthly, Deny not Justice, which is *Regia mensura*, to the meanest Subject ; but let the cause of the poor and needy

come

come in equal balance with the rich and mighty. If thou perceivest on the one side in a cause, *the high hills of cunning advantage, powerful combination, and violent prosecution*; and on the other side, *the low valleys of poverty, simplicity, and desolation*; prepare thy way (as God doth) to Judgment by *raising valleys and taking down hills*, equalling inequality; and so thou maist lay the foundation of thy sentence upon an evil ground. In matters of right and wrong, *twixt party and party*, let thy conscience be careful, rather *Jus* <sup>2</sup> *dicere*, to pronounce the Law that is made *secundum allegata & probata*, rather than *Jus dare*, to make a Law of thine own, upon the authority of *sic volo, sic jubeo*, fearing that fearful malediction: *Cursed be he that removeth his Neighbours land-mark.* In trials of life and death let Judges, like *Elohim*, in justice remember mercy, and so cast the severe eye of justice upon thy fact, as that they look with the pitiful eye of mercy upon the Malefactor, wresting the favour of the Law to the favour of Life, where grace promisseth amendment; but if Justice requireth that <sup>3</sup> *one* rather than *unity* must perish, and that a rotten member must be <sup>4</sup> cut off, to save the whole body from putrefying; *fiat justitia.* But whilst thou art pronouncing the sentence of judgment on another, remember, that thine own judgment hangs over thy head. In all causes therefore judg aright, for thou shalt be sure to find

Judicious  
Sir Francis  
Bacon's Es-  
says of Ju-  
dicature.

<sup>1</sup> Luke 3.  
4, 5.

Isa. 40. 5.

<sup>2</sup> 2 Chron.  
15. 10.

<sup>3</sup> Melius  
pereat unus  
quam ut pe-  
reat unitas.

<sup>4</sup> Ense re-  
cidendum  
ne pars sin-  
cera traha-  
tur.

a righteous Judg, before whom thou must shortly appear to be judged thy self; at what time thou maist leave to thy friend this for thine Epitaph.

*Nuper eram iudex, jam iudicis ante tribunal  
Subsistens paveo: iudicor ipse modo.*

1 Tim. i. 8.

Many ( I know not upon what grounds ) seem to be much grieved with the laws of the land ; but wiser men may answer them with the Apostle, *Nos scimus bonam esse legem, modo iudex eâ legitimè utatur, we know that the Law is good, if a man use it lawfully.* And he shall be unto me a righteous Judg, whose heart, neither corruption of bribes, fear of foes, nor favour of friends can withdraw from the conscionable practice of those precepts. And to that rare and venerable Judg, I say with *Jehosaphat, Be of good courage, and do justice, and the Lord will be with the good.*

2 Chron. 39.  
II.

Prov. 24. 17.

Phil. 5. 8.

*Vita brevis,  
opusq; mul-  
tum, opera-  
rii pigri, &  
urget Pater  
Familias.*

Rabbi a-  
poph.

Apoc. 2. 12.

James 3. 9.

10. Lastly, make not an occupation of any recreation. The longest use of pleasure is but short ; but the pains of pleasure abused are eternal ; like therefore lawfull recreation, so far forth, as it makes thee fitter in body and mind, to do more chearfully the service of God, and the duties of thy calling. Thy work is great, thy time is but short ; and he who will recompence every man according to his works, standeth at the Door. Think how much work is behind, how slow thou hast wrought in the time which is past ; and what a reckoning thou shouldst make, if thy Master should call thee this Day to thine accounts.

Be

Be therefore careful henceforth to make the most advantage of thy short time that remains, as a man-would of an *old Lease*, that were near *expiring*, and when thou disposest to *recreate* thy self, remember how small a time is allotted for thy life; and that therefore much of that is not to be consumed in *idleness, sports, plays, and toyish vanities*, seeing the *whole* is but a *short while*, though it be all spent in doing the best good thou canst; for man was not created for *sports, plays, and recreations*, but *zealously* to serve God in *Religion*, and consequently to serve his Neighbour in his *vocation*; and by both to ascertain himself of eternal salvation. Esteem therefore thy loss of *time*, one of the *greatest losses*, redeem it carefully, to spend it wisely, that when the time cometh that thou maist be no longer a *Steward* on *Earth*, thy Master may *welcome* thee with an *Euge*, *bone serve*, and give thee a *better* in *Heaven*; where thou shalt joyfully enjoy thy Master's joys for evermore.

*Meditations for the Evening.*

*At Evening when thou preparest thy self to take thy rest, meditate on these few points.*

1. **T**hat seeing thy days are numbred, there is one more of thy number spent, and thou art now the nearer to thy end by a day.

2. Sit down a while before thou goest to bed, and consider with thy

<sup>1</sup> Nihil est aliud tempus quam vita, quam unusquisque tantum se amare proficitur; quum rei nullius magis sit prodigus quam temporis. Eph. 5. 16. Luke 16. 2. Mat. 23. 24. Psal. 90. 16. John 14. 5. Vive memor quam sis brevis ævi, Hor.

self what memorable thing thou hast *seen, heard, or read* that day more than thou sawest, heardest, or knewest before: and make thy best use of them; but especially call to mind what sin thou hast committed that day against God or Man, and what good thou hast omitted; and humble thy self for both. If thou findest thou hast done any goodness, acknowledg it to be God's grace, and give him the glory, and count that day <sup>1</sup> lost wherein thou hast not done some good.

3. If by frailty or strong temptation, thou shalt perceive that thou hast committed any grievous sin or fault; presume not to sleep, till thou have upon *thy knees* made a particular reconciliation with God in Christ for the same; both by confessing the fault, and by fervent praying for the pardon of the same. Thus making the score even with Christ every night, thou shalt have the less to account for, when thou art to make a final reckoning before his Majesty in the Judgment day.

4. If thou hast fallen out with any in the day, let not the *Sun go down on thy anger that night*. If thy Conscience tells thee that thou hast wronged him, acknowledg thine offence, and <sup>2</sup> intreat him to *forgive* thee. If he have wronged thee, offer him *reconciliation*, and if he will not be reconciled, yet do thou from thy heart forgive him, *Mat. 5. verse 23*. But in any case presume not to be thine own

<sup>1</sup> Heu perdidisti diem.  
Tit. Vesp.  
Apoph.  
Nullus sine linea dies.

Eph. 4. 26.

<sup>2</sup> Non turpe est, veniam precari, turpe est Deum aut hominem habere inimicum.



own avenger. For in so doing thou dost God a double *injury*; First, in offering to take the *sword of Justice* out of his hand, as though he were not *just*, having reserved the *execution of vengeance* to himself. Secondly, In *usurping authority* over his servant, without referring the cause to his hearing and censure, being his and thy Master. Besides, thou art too partial to be a revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly; if on thy enemy, too heavily. It belongeth therefore to God to revenge, to thee to forgive.

And in testimony that thou hast freely forgiven him, pray unto God for the forgiveness of his fault, and the amendment of his life; and the next time that occasion is offered, (and it lies in thy power) do him good, and *rejoyce* in doing of it; for he that doth good to his *Enemies*, shews himself the child of God, and his reward is with God his Father.

5. Use not *sleep* as a mean to satiate the foggy *litherness* of thy *flesh*, but as a *medicine* to refresh thy tired senses and members; *sufficient sleep* quickneth the *mind*, and reviveth the *body*, but *immoderate sleep* dulleth the one, and fatneth the other.

6. Remember that many go to bed and never rise again, till they be wakened and raised up by the fearful sound of the last Trumpet. But he that *sleepeth* and *wakeneth* with Prayer, *sleepeth* and *awakeneth* with Christ. If therefore thou desirest to

Mihi vindicta dicit Dominus.  
Rom. 12. 10.  
Non est tibi jus infer-  
vum alie-  
num, imo  
in confer-  
vum tuum.

Cui semel  
ignoveris,  
cura ut ille  
sentiât bona  
fide id esse  
actum; & si  
qua in re il-  
lum jurare  
potes expe-  
riatur te  
amicum. Vi-  
ves.  
Mat. 25. 44.

In vita tem-  
pus quod  
somo im-  
peditur,  
non est vi-  
ta, vita e-  
nim vigilia  
est.

*sleep securely, and safely; yield up thy self into the hands of God, whilst thou art waking; and so go to bed with a reverence of God's Majesty, and consideration of thine own misery, which thou maist imprint in thy heart in some measure, by these and the like Meditations.*

Read a *Chapter* in the same order as was prescribed in the *Morning*, and when thou hast done, kneel down on both thy *knees* at thy bed-side, or some other convenient place in thy Chamber, and lifting up thy heart, thine eyes, and hands, to thy heavenly Father, in the name and mediation of his holy Son *Jesus*, praying unto him, if thou hast the gift of Prayer.

1. *Confessing* thy sins, especially those which thou hast committed that day.

2. *Craving* most earnestly (for Christ his sake) pardon and forgiveness for them.

3. Requesting the assistance of his holy Spirit for amendment of life.

4. In giving thanks for benefits received, especially for thy preservation that Day.

5. Praying for rest and protection that Night.

6. Remembling the state of the Church, the King, and the Royal Posterity, our Ministers, and Magistrates, and our Brethren, visited or persecuted.

7. Lastly, Commending thy self and all thine to his gracious custody.

And which thou maist do in these or the like words,

## A Prayer for the Evening.

**O** Most gracious God and loving Father, *who art about my bed, and knowest my down lying, and mine up-rising, and art near unto all that call upon thee in truth and sincerity.* I wretched Sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my self; for then thou shalt see but an unclean and defiled creature, *conceived in sin, and living in iniquity; so that I am ashamed to lift up mine eyes to Heaven, knowing how grievously I have sinned against Heaven, and before thee; For, O Lord, I have transgressed all thy Commandments and righteous Laws, not only through negligence and infirmity, but oftentimes through wilful presumption, contrary to my knowledge; yea contrary to the motions of thy Holy Spirit reclaiming me from them, so that I have wounded my conscience, and grieved thy holy Spirit, by whom thou hast sealed me to the day of Redemption.* Thou hast consecrated my soul and body, to be the Temple of the Holy Ghost; I wretched Sinner have defiled both, with all manner of pollution and uncleanness. My eyes in taking pleasure to behold vanity, mine ears in hearing impure and unchaste speeches, my tongue in leasing and evil speakings; my hands are so full of impurity, that I am ashamed to lift them up unto thee, and my feet have carried me after mine

own

Psalms 139.  
23.  
Psalms 145.  
18.

Psalms 51. 5.  
Heb. 29. 6.  
Luke 15. 18.  
Cant. 9. 11.

Eph. 4. 30.

Psalms 119.  
37.  
Psalms 6. 5.  
Isa. 6. 5.

Rom. 3. 15,  
16.

Gen. 6. 5.

Pfal. 40. 12.

Isa. 1. 6.

2 Sam. 6. 22.

2 John 3. 20.

own ways: my understanding and reasoning, which are so quick in all earthly matters, are only blind and stupid, when I come to meditate or discourse of spiritual and heavenly things; my memory, which should be the treasury of all goodness, is not so apt to remember any thing, as those things which are vile and vain; yea, Lord, by woful experience I find, that naturally all the imaginations of the thoughts of mine heart are only evil continually. And these my sins are more in number, than the hairs which grow upon mine head. and they have grown over like a loathsome leprosie, that from the crown of my head to the soal of my foot, there remains no part which they have not infected; they make me seem vile in mine own eyes, how much more abominable must I then appear in thy sight? and the custom of sinning hath almost taken away the conscience of sin, and pulled upon me such dulness of sense, and hardness of heart, that thy judgments denounced against my sins, by the faithful Preachers of thy Word; do not terrifie me to return unto thee unfeigned Repentance for them. And if thou, Lord, shouldst but deal with me according to thy justice, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite mercy, thou hast spared me so long, and still waitest for my Repentance; I humbly beseech thee for the bitter death and bloody passions sake, which Jesus Christ hath suffered

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ed for me, that thou wouldst pardon and forgive unto me all my sins and offences and open unto me that ever-streaming fountain of the blood of Christ, which thou hast promised to open under the New Testament to the penitent of the house of David, that all my sins and uncleanness may be so bathed in his blood, buried in his death, and hid in his wounds, that they may never be more seen to shame me in this life, or to condemn me before the Judgment-seat in the World which is to come. And forasmuch, O Lord, as thou knowest, that it is not in man to turn his own heart, unless thou dost first give him grace to convert; and seeing that it is as easie with thee to make me righteous and holy, as to bid me to be such: O my God, give me grace to do what thou commandest, and then command what thou wilt, and thou shalt find me willing to do thy blessed will. And to this end give unto me thy holy Spirit, which thou hast promised to give (to the worlds end) unto all thine elect people. And let the same thy holy Spirit purge my heart, heal my corruption, sanctifie my nature, and consecrate my soul and body, that they may become Temples of the holy Ghost, to serve thee in righteousness and holiness all the days of my life; that when (by the direction and assistance of thy holy Spirit) I shall finish my course in this short and transitory life, I may chearfully leave this World, and resign my Soul into thy Fatherly hands, in assured confidence of enjoying

Zech. 13. 1.

Jer. 20. 23.

Da Domine quod jubes, & jube quod vis. Aug.

Mat. 28. 20.

John 16. 12.

1 Cor. 3. 16,

17.

Luke 1. 14.

Acts 13. 25.

2 Tim. 2. 7.

Psalm 31. 5.

Mat. 25. 36.

2 Tim. 4. 8.

joying everlasting life with thee in thine heavenly Kingdom, which thou hast prepared for thine elect Saints who love the Lord Jesus and expect his appearing.

In the mean while, O Father, I beseech thee, let thy *holy Spirit* work in me such a serious repentance as that I may with tears lament my sins past, with grief of heart be humbled for my sins present, and with all my *endeavours* resist the like filthy sins in time to come. And let the same thy *holy Spirit* likewise keep me in the *unity* of the Church, lead me in the truth of thy word, and preserve me that I never swerve from the same to Popery, nor any other error or false worship. And let thy Spirit open mine eyes more and more to see the wondrous things of thy Law, and open my lips, that my mouth may daily defend thy truth, and set forth thy praise. Increase me in those good gifts which of thy mercy thou hast already bestowed upon me, and give unto me a penitent spirit, a chaste heart, a contented mind, pure affections, wise behaviour, and all other graces, which thou seekest to be necessary for me to govern my heart in thy fear, and to guide all my life in thy favour, that whether I live or die, I may live and die unto thee, who art my God and my Redeemer.

Psalm 118.

1, 2.

Psalm 51. 25.

Psalm 19. 14.

And here (O Lord) according as I am bound, I tender unto thee from the Altar of my humblest heart all possible thanks, for all those blessings and benefits which so graciously and plentifully thou hast be-

bestowed upon my soul and body, for this life, and for that which is to come, namely, for my *Election, Creation, Redemption, Vocation, Justification, Sanctification, and Preservation* from my childhood, until this present day and hour; and for the firm hope which thou hast given me of my *glorification*. Likewise for my *health, wealth, food, rayment, and prosperity*, and more especially, for that thou hast defended me this day now past, from all perils and dangers, both of body and soul, furnishing me with all *necessary* good things that I stand in need of. And as thou hast *ordained the day for man to travel in, and the night for him to take his rest*: So I beseech thee, sanctifie unto me this *nights rest and sleep*, that I may enjoy the same as thy *sweet blessing and benefit*; that so this dull and wearied body of mine, being refreshed with moderate sleep and rest, I may be the better enabled to walk before thee, doing all such *good works* as thou hast appointed, when it shall please thee by thy *divine power* to waken me the next Morning. And whilst I sleep do thou, O Lord, *who art the Keeper of Israel*, that neither *slumbrest nor sleepest*, watch over me in thy *holy providence*, to protect me from all dangers, so that neither the *evil Angels of Satan*, nor any *wicked enemy*, may have any power to do me any harm, or evil. And to this end, give a charge unto thy *holy Angels*, that they, at thine appointment, may *pitch their tents round about* me,

Psal. 121. 4.

Apoc. 13. 7.

me,



Prov. 18. 10.

me, for my defence and safety : as thou hast promised that they should do *about them that fear thy Name*. And knowing that thy Name is a *strong Tower of defence unto all those that trust therein* ; I here recommend my self (and all that do belong unto me ) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleep, O Lord, for *Christ's sake*, have mercy upon me, and receive my soul into thy heavenly Kingdom. And if it be thy blessed pleasure to add more days unto my life, O Lord, add more amendment unto my days, and wean my mind from the love of the world, and worldly vanities ; and cause me more and more to settle my conversation on heaven and heavenly things, and perfect daily in me that good work which thou hast begun, to the glory of thy Name, and the salvation of my sinful soul. O Lord, I beseech thee likewise, save and defend from all evil and danger thy whole Church, our King Charles, Queen Mary, the noble and hopeful Prince Charles, with the rest of the Royal Progeny, the religious Lady Elizabeth, the King's only sister, and her Princely Issue; keep them all in the sincerity of thy Truth ; and prosper them in all grace and happiness. Bless the Nobility, Ministers, and Magistrates of these Churches and Kingdoms, each of them with those graces which are expedient for thy place and calling. And be thou, O Lord, a comfort and consolation to all thy people whom thou hast thought meet

meet to visit with any kind of *sickness, cross, or calamity*. Hasten, O Father, the coming of our *Lord Jesus Christ*; make me ever mindful of my last end, and of the *reckoning* that I am to make unto thee therein: and in the mean while carefully so to *follow Christ in the regeneration during this life*. as that with Christ I may have a portion in the *resurrection of the just*, when this *mortal life* is ended. These graces, and all other blessings, which *thou O Father*, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the *name and mediation of Jesus Christ thy Son*, and in that form of prayer, which he himself hath taught me to say; *Our Father, &c.*

Apoc. 6. 10.  
& 12. 20.

Mat. 19. 21.

Luke 13. 14.

*Another short Evening Prayer.*

**O** Eternal God. and heavenly Father, if I were not taught and assured by the promises of the Gospel, and the examples of *Peter, Mary Magdalen, the Publican, the prodigal Child*, and many other penitent Sinners, that thou art so full of *compassion*, and so ready to forgive the greatest Sinners, who are *heaviest laden with sin*, at what time soever they return unto thee, with penitent hearts lamenting their sins, and imploring thy grace, I should *despair* of my own sins, and be utterly discouraged from presuming to come into thy presence; considering the hardness of my heart

Luke 22. 61.  
Luke 7. 47.  
Luke 18. 14.  
Luke 15. 2.  
Psalm 133. 80.  
Mat. 11. 28.  
Ezek. 18. 21,  
22, &c.

Pfal. 114. 7.  
Deut. 27. 26.

Gal. 3. 10.  
James 3. 24.  
Mal. 3. 6.  
Col. 3. 12.  
Mat. 3. 17.  
Pſalm 25. 7.  
Pſalm 28. 4.  
Hoſ. 14. 2.  
Iſa. 1. 16, 18.  
Mat. 9. 12.  
1 John 1. 17.  
John 3. 14.

Gal. 4. 7.

1 Theſ. 5. 23.

heart, the *unrulineſs* of my affections, and the *uncleanneſs* of my converſation, by *means* whereof I have tranſgreſſed *all thy Laws*, and deſerved thy *curſe*, which might *cauſe* my *body* to be ſmitten with ſome *fearful diſeaſe*, my *soul* to languish with the *death of ſin*, my good name to be traduced with ſcandalous reproaches, and make mine *Eſtate* liable to all manner of croſſes and casualties. And I confeſs, Lord, that thy mercy is the cauſe that I have not been long ago *confounded*. But, O my God, as thy mercy only ſtaid thy judgment from falling upon me hitherto, ſo I humbly beſeech thee, in the *bowels* of thy mercy in *Jeſus Chriſt* (*in whom thou art well-pleaſed*) that thou wilt not deal with me *according to my deſerts*, but that thou wouldſt *freely and fully* remit unto me all my ſins and tranſgreſſions, and that thou wouldſt *waſh* them clean from me with the virtue of that moſt *pre-cious blood*, which thy Son *Jeſus Chriſt* hath *ſhed* for me; for he alone is the *Phyſician*, and his *blood only* is the *medicine* that can heal my *ſickneſs*; and he is the *true brazen Serpent* that can cure that *poi-ſon* wherewith the *fiery ſerpents* of my ſins have ſtung and *poisoned* my ſick and wounded ſoul. And give me I beſeech thee thine *holy Spirit*, which may aſſure me of mine *adoption*, and that may confirm my *faith*, increaſe my *repentance*, enlighten my *under-ſtanding*, purifie my *heart*, rectifie my *will* and *affections*, and ſo *ſanctifie* me through-  
out

out, that my whole body, soul, and spirit, may be kept unblameable; until the glorious coming of the Lord Jesus Christ. And now, O Lord, I give thee hearty thanks and praise, for that thou hast this Day preserved me from all harms and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the roaring Lion, which night and day seeketh to devour me. Watch thou, O Lord, over me this night, to keep me from his temptations and tyranny; and let thy mercy shield me from his unappeasable rage and malice. And to this end, I commend my self into thy hands and protection, beseeching thee, O my Lord and God, not to suffer Satan, or any of his evil members, to have power to do unto me any hurt or violence this night. And grant, good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live and die unto thee, and to the glory of thy Name, and the salvation of my soul. Lord, bless and defend all thy chosen people every-where. Grant our King a long and happy Reign over us. Bless our gracious Queen Mary, with their Princely Progeny, the Lady Elizabeth, the King's only Sister, and her Princely Issue, together with all our Magistrates and Ministers; comfort them who are in misery, need, or sickness; Good Lord, give me grace to be one of those wise Virgins which may have my heart prepared like a Lamp furnished with the Oil of faith, and light of good works, to meet the Lord Jesus

1 Pet. 5. 8.

Psal. 13. 5.

Mat. 25. 2.

*Jesus the sweet Bridegroom of my soul at his second and sudden coming in glory. Grant this, good Father, for Christ Jesus sake, my only Saviour and Mediator, in whose blessed Name, and in whose own words I call upon thee, as he hath taught me, Our Father, &c.*

Afterwards say,

*Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night and evermore. Amen.*

Then rising in an holy reverence, meditate, as thou art putting off thy cloaths.

*Things to be meditated upon as thou art putting off thy cloaths.*

1. **T**Hat the day is coming when thou must be as barely *unstript* of all that thou hast in the *world*, as thou art now of thy cloaths: thou hast therefore here but the use of all things, as a *Steward* for a time, and that upon *accounts*. Whilst therefore thou art trusted with this *stewardship*, be wise and faithful.

2. When thou seest thy *bed*, let it put thee in mind of thy *grave*, which is now the *bed of Christ*; for *Christ* (by laying his *holy body* to rest three days, and three nights in the *grave*) hath *sanctified* and (as it were) *warmed* it for the bodies of his *Saints* to rest and sleep in, till the Morn-

Nudus in  
hunc mun-  
dum veni,  
nudus quo-  
que abibo.  
Luke 16. 2.  
Mat. 22. 42.  
Job 17. 13.  
Ut somnus  
mortis, sic  
lectus ima-  
go sepul-  
chri.  
Mat. 12. 40.  
1 Thes. 4. 14.

Morning of the resurrection ; so that now unto the faithful , Death is but a sweet sleep, and the grave but *Christ's bed*, where their bodies rest and sleep in peace, until the joyful morning of the Resurrection-day shall dawn unto them.

Isa. 57. 1.

Isa. 26. 19.

Let therefore thy Bed-cloaths represent unto thee the mould of the Earth, that shall cover thee, thy sheets, thy winding-sheet ; thy sleep, thy death ; thy waking, thy resurrection. And being laid down in thy bed, when thou perceivest sleep to approach, say, *I will lay me down and sleep in peace, for thou Lord onl ymakest me dwell in safety.*

Psalm 4. 8.

Thus religiously opening every morning thy heart , and shutting it up again every Evening , with the Word of God, and Prayer, as it were with a lock and key, and so beginning the day with God's Worship , continuing it in his fear, and ending it in his favour , thou shalt be sure to find the blessing of God upon all thy days labours and good endeavours ; and at night thou maist assure thy self that thou shalt sleep safely and sweetly in the arms of thy heavenly Father's providence.

Thus far of the Piety which every Christian in private ought to practise every day. Now followeth that which he ( being a Householder ) must practise publicly with his Family.

Medita-

*Meditations for Household Piety.*

1. **I**F thou be called to the government of a Family, thou must not hold it sufficient to serve God, and live uprightly in thine own person, unless thou cause all under *thy charge* to do the same with thee. For the performance of this duty, God was so well-pleased with *Abraham*, that he would not hide from him his counsel. For (saith God) *I know him, that he will command his Sons and his household after him, that they keep the way of the Lord, to do righteousness and judgment, that the Lord may bring upon Abraham that he hath spoken unto him. And Abraham had 319 men-servants, which were thus born and catechised in his house. With whose help he rescued also his Nephew Lot from the captivity of his enemies. And religiously valiant Joshua protesteth before all the people, that if they all would fall away from the true worship of God, yet that he and his house would serve the Lord. And God himself gives a special charge to all his Householders, that they do instruct their Family in his word, and train them up in his fear and service. These words which I command thee this day, shall be in thy heart, and thou shalt teach them continually unto thy children, and shalt talk of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God, and serve him.*

David



David according to this Law, had so ordered his Family, that no deceitful person should dwell in his house, but such as would serve God and walk in his way, and religious Hester had taught her maids to serve God in fasting and prayer. And ( the more to farther thy Family in the zeal of Religion ) settle ever thy chiefeſt affection on those whom thou shalt perceive to be best added to true Religion. This also will turn to their own advantage in a double respect.

Hest. 4. 16.

1. God will the rather bless and prosper the labour and handy-works of such godly servants. For Laban perceived, that God blessed him for Jacob's sake And Potiphar saw, that the Lord made all that Joseph did to prosper in his hand ; yea, when innocent Joseph was cast in prison, his Keeper saw that whatsoever he did, the Lord made him to prosper; and therefore the Keeper committed all the charge of the prisoners into Joseph's hand. 2. The trulier a man doth serve God, the faithfullier he will serve thee.

Gen. 30. 27.  
Gen. 39. 3.  
Gen. 39. 22,  
23.

2. If every Householder were thus careful, according to his duty to bring up his children and family in the service and fear of God in his own house, then the house of God should be better filled, and the Lords Table more frequented every Sabbath day : and the Pastor's publick preaching and labour would take more effect than it doth. The streets of Towns and Cities would not abound with so many Drunkards, Swearers, Whoremongers, and prophane Scorners of true Piety and Religion ; westminster

minster-hall would not be so full of contentions, wrangling-suits, and unchristian debates; and the prisons would not be every Sessions so full of Thieves, Robbers, Traitors, and Murtherers. But (alas) most Housholders make no other use of their servants, than they do of *their beasts*. Whilst they may have their bodies to do *their service*, they care not if their Souls serve *the Devil*. Yet the common complaint is, that *faithful and good servants* are scarce to be found. True, but the reason is, because there are so many *profane and irreligious Masters*; For, the example and instruction of a *godly and religious Master* will make a good and faithful servant, as may witness the examples of *Abraham, Joshua, David, Cornelius, &c.* who had good servants, because they were religious Masters, such as were careful to make their servants *God's servants*.

It is the *chief labour and care* of most men, to *raise, and to advance their house*; yet let them *rise up early and lie down late, and eat the bread of carefulness*, all will be but in vain; for, *except the Lord build the house, that is, raise up a Family, they labour in vain*. For God hath sealed this as an *irrevocable decree*, that he will pour his wrath upon the Families that call not upon his name; yea, God will take the wicked and pluck him out of his Tabernacles, and root him out of the Land, &c. yea when his iniquities are full, he will make the Land to spue out every Canaanite. Religion then, and the service

Psalms 127.

1, 2.

Jer. 10. 25.

Isa. 52. 5.

Gen. 15. 16.

Lev. 18. 15.

vice of God in a Family, is the best building and surest entailing of house and land, to a man, and his posterity ; for the righteous man shall inherit the Land, and dwell therein for ever.

Psalm 37. 9.

As therefore if thou desirest to have the blessing of God upon thy self, and upon thy family, either before or after thine own private devotions, call every morning all thy family to some convenient room ; and first, either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou mayst admonish them of some remarkable notes : and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

*Morning Prayer for a Family.*

O Lord our God and heavenly Father, who art the only Creator and Governour of Heaven and Earth, and all things therein contained, we confess that we are unworthy to appear in thy sight and presence, considering our manifold sins, which we have committed against heaven and before thee ; and how that we have been born in sin, and do daily break thy holy Laws and Commandments, contrary to our knowledge and consciences: albeit that we know that thou art our Creator, who hast made us ; our Redeemer, who hast bought us with the blood of thine only begotten Son ; and our Comforter,

K

who

*Origen* would have the words expounded in Christian houses.

Hom. 9. in Lev.

*Augustine* saith, That what the Preacher is in the Pulpit, the same the Householder is in the house.

who bestowest upon us all the good and *holy graces*, which we enjoy in our souls and bodies. And if thou shouldst but *deal* with us, as our wickedness and unthankfulness have deserved, what other thing might we (O Lord) expect from thee but *shame and confusion* in this life: and in the World to come, *wrath*, and everlasting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandment, and in the confidence which we have in thy unspeakable and endless mercy in thy Son our Saviour *Jesus Christ*, we thy poor Servants appealing from thy Throne of *Justice* (where we are justly lost and condemned) to thy Throne of *Grace*, (where *mercy reigneth*, to pardon *abounding sin*) do from the bottom of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds; that, by the virtue of the precious blood of *Jesus Christ*, thy innocent *Lamb*, which he so abundantly shed (*to take away the sins of the world*) all our sins, both *original and actual*, may be so cleansed and washed from us, that they may never be laid to our charge, nor ever have power to rise up *in judgment against us*. And we beseech thee, good *Father*, for *Christ* his death and *passion* sake, that thou wilt not suffer to fall upon us that *fearful curse and vengeance*, which thy Law hath *threatned*, and our sins have justly deserved. And forasmuch, O Lord, as we are taught by thy Word, that *Idolaters, Adulterers,*

*revilers, Covetous men, Contentious persons, Drunkards, Gluttons, and such like inordinate livers, shall not inherit the Kingdom of God; pour the grace of thy Holy Spirit into our hearts, whereby we may be enlightened to see the filthiness of our sins, and abhor them, and may be more and more stirred up to live in newness of life, and love of thy Majesty; so that we may daily increase in the obedience of thy Word, and in a conscionable care of keeping thy Commandments.*

And now, O Lord, we render unto thee *most hearty thanks*, for that thou hast elected, created, redeemed, called, justified and sanctified us in good measure in *this life*; and given us an assured hope that thou wilt *glorify* us in thy heavenly Kingdom, when this *mortal life* is ended. Likewise we thank thee for our *life, health, wealth, liberty, prosperity, and peace*; especially, O Lord, for the *continuance* of thy holy Gospel among us, and for *sparing* us so long, and granting us so gracious a time of *repentance*. Also we praise thee, for all other thy *mercies* bestowed upon us, more especially, for preserving us this *night* past, from all dangers that might have befallen our *souls or bodies*. And seeing thou hast now brought us *safe* to the beginning of this day, we beseech thee *protect and direct* us in the same. Bless and defend us in our *going out and coming in*, this day, and evermore. Shield us, O Lord, from the temptations of the Devil,

and grant us the custody of thy holy *Angels* to defend and direct us in all our *ways*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *hands*, and *almighty tuition*; Lord, defend them from all evil, prosper them in all graces, and fill them with thy goodness. Preserve us likewise this day from falling into any *gross sin*, especially those whereunto our *natures* are most prone. *Set a watch before the door of our lips*, that we offend not thy *Majesty* by any rash or false Oaths, or by any lewd or lying speeches; give unto us *patient minds*, *pure and chaste hearts*, and all other graces of thy Spirit, which thou knowest to be needful for us, that we may be the better enabled to serve thee in holiness and righteousness. And seeing that all *mens* labour without thy blessing is in vain, bless every one of us in our several *places* and *callings*, direct thou the *work* of our hands upon us, even prosper thou our *handy work*; (for except thou guide us with thy grace, our endeavours can have no good success.) And provide for us all things, which thou, O Father knowest to be needful for every one of us in our *souls* and *bodies* this day. And grant that we may so pass through the *pilgrimage* of this *short life*, that our hearts being not settled upon any *transitory things* which we meet with in the way, our *souls* may every day be more and more  
*ravished*

*ravished with the love of our home, and thine everlasting Kingdom.*

Defend likewise, O Lord, thy universal Church, and every particular member thereof; especially we beseech thee to continue the *peace and prosperity* of these *Churches and Kingdoms* wherein we live. Preserve, and defend from all evils and dangers our gracious King *Charles*, Queen *Mary*, our hopeful Prince *Charles*, with the rest of the Royal Progeny, the Religious Lady *Elizabeth*, the King's only Sister, and her Princely Issue; Multiply their days in *bliss and felicity*, and afterwards crown them with everlasting joy and glory. Bless all our Ministers, and Magistrates with all graces needful for their places, and govern thou them, that they may govern us *in peace and godliness*, and of thy mercy, O Lord, comfort all our Brethren that are distressed, sick; or any way comfortless, especially those who are *afflicted* either with an *evil conscience* because they have sinned *again't thy word*; or for a *good conscience*, because they will not sin against thy truth. Make the first to know, that not one drop of the blood of *Christ*, was a drop of *vengeance*, but all drops of *grace*, powerful to procure pardon upon *repentance*, for the greatest *sins* of the chiefest *Sinner in the world*. And for the other, let not, O Lord, thy long-sufferance either too much *discourage* them, or too much *encourage* their enemies; but grant them *patience* in suffering, and a



gracious and speedy deliverance, which way may best stand with thy glory, and their comfort. Give every one of us *grace* to be always mindful of his last end, and to be prepared with faith and repentance, as with a *wedding garment*, against the time that thou shalt call for us out of this sinful World. And that in the mean while we may so in all things, and above all things seek thy *Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy most blessed and glorious Kingdom.

These and all other graces which thou, O Father, see'st to be necessary for us and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer, in that absolute form of prayer, which *Christ* himself hath taught us, saying : *Our Father, &c.*

After prayers, let every one of thy Household (taking in the fear of God such a breakfast, or refreshing as is fit) depart : the children to school, the servants to their work, every one to his office, the Master & Mistress of the family to their calling, or to some honest exercises for recreation, as they think fit.

*The Practice of Piety at Meals, and the manner of Feeding.*

**B**Efore Dinner and Supper, when the Table is covered, ponder with thy self upon these *Meditations*, to work a deeper

deeper impression in thy heart, of God's fatherly providence and goodness towards hee.

*Meditations before Dinner and Supper.*

1. **M**editate that *Hunger* is like the sickness called a *wolf*, which if thou dost not feed will devour thee, and eat thee up; and that *Meat and Drink* are but as *Physick*, or means which God hath ordained, to relieve and cure this *natural infirmity* and necessity of man. Use therefore to eat, and to drink, rather to sustain and refresh the *weakness* of Nature, than to satisfy the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A Scavenger whose living is to empty, is to be preserved before him that liveth but to fill Privies. There is no service so <sup>1</sup> *base*, as for a man to be a slave to his Belly. The Apostle termed such, *Belly-Gods*, *Phil.* 3. 19. Therefore we may boldly term them as the Scriptures do their Idols, <sup>2</sup> *Gullulim*, *Dungy gods*, *Hab.* 2. 18, 19. <sup>2</sup> *Kings* 17. 12. And as no one action (God's ordinance excepted) makes a man more to resemble a *beast*, than eating and drinking; so the abuse of eating and drinking to *surfeiting, drunkenness, and spewing*, makes a man more *vile* than a *beast*.

2. Meditate on the *omnipotency* of God, who made all these creatures of *nothing*; of his *wisdom*, who feedeth so many infinite *creatures* through the universal World, maintaining all their lives, which

K 4

he

Hoc medocuiſti, ut quemadmodum medicamenta ſic alimenta ſumpturus accedam. Aug. lib. 10. Conf.

<sup>1</sup> Major ſum & ad majora genitus, quam ut mancipium ſim mei corporis. Sen.

<sup>2</sup> Of Galat, which ſignifieth man's dung, as Exod. 4. 17, 18.

Heb. 11. 3. Pſalm 145. 15, 16.

Mat. 5. 45.  
Acts 14. 17.

Hanc ob  
causam  
Gentiles sa-  
cræ & festa  
nomina-  
bant.

<sup>1</sup> S. Austin  
had written  
over his ta-  
ble, Quis-  
quis amat  
dictis ab-  
sentem ro-  
dere ami-  
cum, hanc  
mensam ve-  
titam nove-  
rit esse sibi.  
Possil. de  
vita Aug.  
Luke 9. 16.  
Mar. 6. 41.  
& 8. 6.  
Luke 24.  
John 6. 11.  
Mar. 14. 26.  
Deut. 8. 10.  
1 Sam. 9. 13.  
Joel 1. 26.  
Acts 17. 35.

he hath given them; which surpasseth the wisdom of all the Angels in Heaven, and of his clemency and goodness, in feeding his very enemies.

3. Meditate, how many sorts of Creatures, as *beasts, fish, and fowl* have lost their lives, to become food to nourish thee; and how God's providence from remote places hath brought all those portions together on thy Table for thy nourishment; and how by these dead creatures he maintains thee in *health and life*.

4. Meditate, that seeing thou hast so many pledges of God's fatherly bounty, goodness, and mercy towards thee, as there are *dishes* of meat on thy Table; O suffer not in such a place, so *gracious a God* to be abused by scurrility, ribaldry, or swearing; or thy fellow-brother, <sup>1</sup> by disgraceful *back-biting, taunting, or slandering*.

5. Meditate, how that thy Master *Jesus christ* did never eat any food, but first he blessed the Creatures, and gave thanks to his heavenly Father for the same. And after his last Supper, we read that he *sung a Psalm*. For this was the Commandment of God, *when thou hast eaten and filled thy self, thou shalt bless the Lord thy God, &c.* This was the practice of the Prophets: For, the people would not eat at their Feasts, till Samuel came to bless their meat. And saith Joel to God's people, *You shall eat and be satisfied, and praise the Name of the Lord your G O D.* This also was

was the practice of the *Apostles*. For Saint Paul in the Ship gave thanks before Meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy Presidents that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at Meals, therefore thou art now ashamed to begin. Think it no shame to do what *Christ* did; but be rather ashamed that thou hast so long neglected so *Christian* a Duty. And if the Son of God gave his Father such great thanks for a dinner of Barley Bread and broiled Fish, What thanks should such a sinful man as thou art, render unto God, for such variety of good, and dainty cheer? how many a true Christian would be glad to fill his belly with the morsels which thou refusest? and do lack that which thou leavest; How hardly do others labour for that which they eat, and thou hast thy food provided for thee, without either care or labour? To conclude, if Pagans and Idolaters, at their feasts were accustomed to praise their false gods: what a shame is it for a Christian (at his dinners and suppers) not to praise the true God in whom we live, move, and have our being.

6. Meditate, that thy body which thou dost now so daintily feed, must be (thou knowest not how soon) meat for worms, when thou shalt say to corruption, thou art my father, and to the worms, thou art my mother, and my sister.

John 9. 6. &  
21. 6.

Dan. 5. 1, 4.

Acts 17. 28.

Job 17. 4.

Psal. 69. 22.  
 Gen. 3. 17.  
 1 Tim. 4. 4. 5.  
 Mat. 4. 4.  
 Levit. 26. 26.  
 Ezech. 4. 26.  
 & 5. 16.  
 1 Sam. 9. 13.  
 Mar. 4. 19.  
 Luke 24. 30.  
 2 Cor. 10.  
 16.  
 1 Thes. 5. 18.  
 Eccles. 10.  
 17.  
 Luke 21. 34.  
 Eccles. 31. 30.  
 Neh. 5. 17.  
 Amos 6. 6.

1 Sam. 9. 13.  
 Mat. 14. 19.

7. Meditate, how that many a *Man's Table is made his snare*, so that through his intemperancy and unthankfulness, the meat which should nourish his body, *kills* him with a surfeit; insomuch, that more are killed with this *snare*, than with the Sword, and seeing that since the *Curse*, the use (as of all Creatures, so likewise) of Meat and Drink is to us unclean, till the same be *sanctified* by the word of God and Prayer; and that man liveth not by bread only, but by the word of God's Ordinance and his Blessing, which is called the *staff of bread*. Sit not therefore down to eat before you pray, and rise not before you give God thanks, Feed to suffice nature, yet rise with an appetite, and remember thy poor Christian Brethren, who suffer hunger, and want those good things, wherewith thou dost abound.

*These things, or some of them premeditated (if there be not a Samuel present) lift up with all comely reverence thy heart with thy hands and eyes, unto the great Creator and Founder of all Creatures, and before meat pray unto him thus.*

*Grace before Meat.*

Psalm 104.  
 27.  
 Joel 1. 10.  
 Psal. 147. 9.  
 Job 39. 3.  
 1 Tim. 4. 5.

O Most gracious God, and loving Father, who feedest all creatures living, which depend upon thy divine providence; we beseech thee sanctifie these creatures which thou hast ordained for us; give them virtue to nourish our bodies in life

life and health, and give us grace to receive them *soberly* and *thankfully*, as from thy hands, that so in the *strength* of these and other thy  *blessings*; we may walk in the *uprightness* of our hearts, before thy face this day, and all the days of our lives, through Jesus Christ our Lord and only Saviour, *Amen*.

1 Reg. 19. 8.

*Or thus.*

**M**ost gracious God, and merciful Father, we beseech thee *sanctifie* these creatures for our use; make them *healthful* for our nourishment, and us thankful for all thy  *blessings* through Christ our Lord and Saviour, *Amen*.

*Another Grace before Meat.*

**O** Eternal God, *in whom we live, move, and have our being*, we beseech thee to bless unto thy Servants these creatures, that in the *strength* of them we may live to the setting forth of thy praise and glory; through Jesus Christ our Lord and only Saviour, *Amen*.

*After every Meal be careful of thy self and Family, as Job was for himself and his children, Job 1. 4. lest that in the chearfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man, and therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.*

Blessed

**B**Lessed be thy holy Name, O Lord, our God, for these thy good Benefits, wherewith thou hast so *plentifully* at this time *refreshed* our bodies, O Lord, vouchsafe likewise to feed our Souls with the *spiritual food* of thy *holy word* and *Spirit* unto life everlasting. Lord *defend* and *save* thy whole Church, our gracious *King Charles, Queen Mary*, the noble and hopeful *Prince Charles*, and all the Royal Progeny; the religious *Lady Elizabeth*, the King's only Sister, and her Princely Issue; Forgive us our sins and unthankfulness, pass by our manifold infirmities, make us mindful of our last end, and of the *reckoning* that we are to make *to thee* therein, and in the mean while grant unto us *health, peace, and truth*, in *Jesus Christ*, our Lord and only Saviour, *Amen.*

*Or thus :*

**B**Lessed be thy holy Name ( O Lord ) for these thy good Benefits wherewith thou hast refreshed us at this time. Lord forgive us all our sins and frailties, save and defend thy whole Church, our *King*, and his Royal *Posterity*, and grant us *health, peace, and truth*, in Christ our only Saviour, *Amen.*

*Or thus :*

**W**E give thee thanks, ( O heavenly Father ) for feeding our bodies so graciously with thy good creatures to this temporal life; beseeching thee likewise to feed our Souls with thy *holy word* unto life everlasting. Defend ( O Lord )  
thine



thine universal Church, the King, and Royal Posterity, and grant us continuance of thy grace and mercy, in Christ our only Saviour, Amen.

*The Practice of Piety at Evening.*

At Evening, when the due time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner that was prescribed in the Morning. Then (in holy imitation of our Lord and his Disciples) sing a Psalm. But in singing of Psalms either after Supper, or at any other time, observe these Rules.

*Rules to be observed in singing of Psalms.*

1. **B**Eware of singing Divine Psalms for any ordinary recreation, as do men of impure spirits, who sing holy Psalms intermingled with profane Ballads.

They are God's word, take them not in thy mouth in vain.

2. Remember to sing David's Psalms with David's Spirit.

3. Practise Saint Paul's rule, I will sing with the spirit, but I will sing with the understanding also.

4. As you sing, uncover your heads, and behave your selves in comely reverence as in the sight of God, singing to God in God's own words; but be sure that the matter make more melody in your hearts

Mat. 22. 4,  
3, 5.  
I Cor. 4. 1.  
I Cor. 11. 4.  
Ephes. 5. 19.  
Col. 3. 16.

hearts than the *Musick* in our ears : for the singing with a grace in our hearts, is that which the Lord is *delighted* withal , according to that old Verse,

*Non vox, sed vatum; non musica chordula  
sed cor;*

*Non clamans, sed amans psallit in aure Dei.*

'Tis not the voice, but vow;

Sound heart, not sounding string;

True zeal, not outward shew,

That in God's ear doth ring.

5. Thou maist ( if thou think good ) sing all the *Psalms* over in order ; for all are most divine and comfortable ; but if thou wilt chuse some special *Psalms*, as more fit for some times and purposes ( and such as by the oft usage, thy people may the easier commit to memory.

Then sing,

In the Morning, *Psal* 3. 5. 16. 22. 144.

In the Evening, *Psal* 4. 127. 141. For mercy after a sin committed, *Psal* 51. 103.

In sickness or heaviness, *Psal* 6. 13. 88. 90. 91. 137. 146.

When thou art recovered, *Psal* 30. 32.

On the Sabbath-Day, *Psal* 19. 92. 95.

In the time of Joy, *Psal* 80. 98. 107. 136.

145.

Before Sermon, *Psal* 1. 12. 147. the 1. and 5. part of the 119.

After Sermon any *Psal*m which concerneth the chief argument of the Sermon.

At the Communion, *Psal*m 22. 23. 104.

112. 1. 6.

For

For spiritual solace, *Psal.* 13. 19. 25. 46.  
47. 112. 116.

After wrong and disgrace received, *Psal.*  
42. 69. 70. 140. 144.

After the Psalm, all kneeling down in reverent manner (as is before described) let the Father of the Family (or the chiefest in his absence) pray thus.

*Evening Prayer for a Family.*

O Eternal God, and most gracious Father, we thine unworthy Servants, here assembled, do cast down our selves at the footstool of thy grace, acknowledging that we have inherited our Fathers corruption, and actually in thought, word, and deed, transgressed all thy holy Commandments, so that in us naturally there dwelleth nothing that is good; for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophane-ness, distrust, too much love of our selves, and the world, too little love of thee, and thy Kingdom; but empty and void of faith, love, patience, and every spiritual grace. if thou therefore shouldst but enter into judgment with us, and search out our natural corruption, and observe all the cursed fruits and effects that we have derived from thence, Satan might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy wrath, and our condemnation, which we have long ago deserved.

But

Mat. 3. 17.

Rom. 6. 6.  
Phil. 3. 10.Rom. 8, 29.  
Eph. 4. 24.

But, good Father, for *Jesus Christ* thy dear Son's sake *in whom only thou art well-pleased*, and for the *merits* of that bitter death and bloody passion which we believe that he hath suffered for us, have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion which is due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the World which is to come. And forasmuch as thou hast created us to serve thee, as all other creatures to serve us; so we beseech thee inspire thy holy *Spirit* into our hearts, that by his illumination and effectual working we may have the *inward sight and feeling* of our sins, and natural corruptions, and that we may not be blinded in them through *custom*, as the Reprobates are, but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good means to overcome and get out of them. O let us feel the power of Christ's death killing sin in our mortal bodies; and the virtue of his resurrection, raising up our Souls to newness of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature; and suffer us not to be drowned in the streams of those filthy vices and sinful pleasures of this time, where-with thousands are carried headlong to eternal destruction; but daily frame us more and more to the likeness of thy Son *Jesus*

*Jesus*, that in righteousness and true holiness we may serve and glorifie thee, that living in thy fear, and dying in thy favour, we may in thy appointed time attain to the blessed resurrection of the just, unto eternal life. In the mean while, O Lord, increase our Faith, in the sweet promises of the Gospel, and our Repentance from dead works, the assurance of our hope in thy Promises, our fear of thy Name; the hatred of all our sins, and our love unto thy Children, especially those whom we shall see to stand in need of our help and comfort; that so, by the fruits of Piety, and a righteous life, we may be assured that thy holy Spirit doth dwell in us, and that we are thy Children by Grace and Adoption. And grant us, good Father, the continuance of health, peace, and maintenance, and all other outward things; so far forth, as thy Divine Wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to our bounden duty, we confess that thou hast been exceeding merciful unto us in all things of this life, but infinitely more merciful in the things of a better life; and therefore we do here from our very Souls render unto thee all humble and hearty thanks for all thy blessings and benefits bestowed upon our souls and bodies; acknowledging thee to be that Father of Lights from whom we have received all those good and perfect gifts; and unto thee alone for them we ascribe to be due all glory, honour, and praise.

James i. 17.

praise, both now and evermore. But more especially, we praise thy Divine Majesty, for that thou hast defended us this Day from all perils and dangers ; so that none of those Judgments (which our sins have deserved) have fallen upon any one of us. Good Lord, forgive us the sins which *this day we have committed against thy Divine Majesty, and our brethren; and for Christ his sake, be reconciled unto us for them.*

Psal. 78. 49.

And we beseech thee likewise of the same thine infinite goodness and mercy to defend and protect us, and all that belong unto us, this night from all dangers of *fire, robbery, terrors of evil Angels. or any other fear or peril which for our sins might justly have fallen upon us; and that we may be safe under the shadow of thy wings,* we here recommend our *bodies and souls; and all that we have,* unto thine Almighty protection. Lord, bless and defend both us and them from all evil. And whilst we sleep, do thou, *O Father,* who never sleepest nor sleepest, watch over thy Children, and give charge to thy *holy Angels to pitch their Tents* round about our Houses and Dwellings, to guard us from all dangers, that sleeping with thee, we may in the next Morning be wakened by thee; and so being refreshed with moderate sleep, we may be the fitter to set forth *thy glory* in the conscientious Duties of our Callings.

Gen. 3. 22.

2 Kings 6.

16, 17.

Psal. 91.

11, 12.

Heb. 14.

And we beseech thee, O Lord, to be merciful likewise to *thy whole Church,* and to

to continue the tranquillity of these Kingdoms wherein we live, turning from us the plagues which the *crying sins* of this Nation do cry for.

Preserve our religious King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, with the rest of the Royal Progeny, the religious Lady *Elizabeth*, the Kings only Sister, and her Princely Issue; all our Magistrates and Ministers, all that fear thee, and call upon thy Name, all our Christian *brethren* and *sisters* that suffer sickness, or any other affliction or misery, especially those who any where do suffer persecution for the *testimony* of the *holy Gospel*; grant them patience to bear thy cross and deliverance, when, and which way it shall seem best to thy Divine Wisdom. And Lord, suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health and prosperity make us mindful of sickness, and of the evil Day that is behind, that these things may not overtake us as a *snare*, but that we may in good measure, like wise *Virgins*, be found prepared for the coming of *Christ*, the sweet *Bridegroom* of our souls. And now, O Lord, most holy and just, we confess that there is no cause why thou (*who art so much displeased with sin*) shouldst hear the prayer of Sinners: but for his sake only who *suffered for sin, and sinned not*. In the only mediation therefore of *thine eternal Son Jesus* our Lord and Saviour, we  
humbly

Luke 21. 35.  
Mat. 25. 35  
&c.



humbly beg these, and all other graces which thou knowest to be needful for us, shutting up these our imperfect Requests, in that most holy Prayer, which Christ himself hath taught us to say unto thee, *Our Father, &c.*

*Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us this night, and for evermore, Amen.*

Then saluting one another, as becometh *Christians*, who are the *vessels of grace*, and *temples of the holy Ghost*, let them in the fear of God depart every one to his rest, using some of the former private Meditations for Evening.

*Thus far of the Householder's publick Practice of Piety, with his Family every day. Now followeth the Practice of Piety with the Church on the Sabbath-Day.*

*Meditations of the true manner of practising Piety on the Sabbath-Day.*

**A**lmighty God will have himself worshipped not only in a *private* manner by private Persons and Families, but also in a more *publick* sort, of all the godly joined together in a visible *Church*, that by this means he may be known not only to be the *God and Lord* of every *singular* person, but also of the creatures of the *whole universal World*.

*Quest.* But why do not we *Christians* under the *new*, keep the *Sabbath* on the

the same seventh day, whereon it was kept under the Old Testament.

I answer; because that our Lord Jesus (who is the Lord of the Sabbath, and whom the Law it self commandeth us to hear) did alter it from the seventh day to this first day of the week, whereon we keep the Sabbath. For the holy Evangelist notes, that our Lord came into the midst of the holy Assembly, on the two first days of the two weeks immediately following his Resurrection, and then blessed the Church, breathed on the Apostles the Holy Ghost, and gave them the Ministerial Keys, and power of binding, and remitting sins. And so it is most probable he did in a solemn manner every first day of the week, during the forty days he continued on earth, between his Resurrection and Ascension (for the fiftieth day after being the first day of the week, the Apostles were assembled) during which time, he gave Commandments unto the Apostles; and <sup>1</sup> spake unto them those things which appertain to the Kingdom of God, that is, instructed them how they should throughout the Churches (which were to be converted) change the Sabbath to the Lord's Day; the bodily sacrifices of beasts, to the spiritual sacrifices of praise, prayer, and contrite hearts; the Levitical Priesthood of the Law to the Christian Ministry of the Gospel, the Jewish Temples and Synagogues to Churches and Oratories; the old Sacraments

Mat. 12. 8,  
Deut. 18. 18,  
19.

John 20. 22.

<sup>1</sup> Acts 1. 2, 3.  
Cyril bids us note, that St. John doth not simply set down the manner of Christ's appearing unto Thomas, but also the circumstance of the time, (post dies octo) whence he concludes thus:

of

Diem igitur  
octavum  
Dominicum  
diem esse  
necesse est.  
Cyril. in  
Johan. lib.  
12. cap. 58.  
Heb. 7. 11,  
12.  
Ephes. 4. 10,  
11, 12, 13.

Ephes. 4. 10,  
11, 12.

<sup>1</sup> Acts 1. 7.

<sup>2</sup> Acts 2. 1,  
&c.

<sup>3</sup> Acts 4. 1, 4.

<sup>4</sup> Acts 2. 38,  
41, 42.

of *Circumcision* and *Passover* to *Baptism*, and the *Lord's Supper*, &c. as may appear by the like phrase, *Acts* 19. 8. & *Acts* 28. 13. *Col.* 4. 11. put for the whole sum of *Paul's doctrine*, by which was wrought all these changes, where it took effect. So that as *Christ* was forty days instructing *Moses* in *Sinai* what he should teach, and how he should rule the Church under the Law; so he continued forty days teaching his Disciples in *Sion*, what they should preach, and how they should govern the Church under the Gospel. And seeing it is manifest, that within those forty days *Christ* appointed that Ministers should teach, and how they should govern his Church to the worlds end; it is not to be doubted, but that within those forty days he likewise ordained on what day they should keep their *Sabbath*, and ordinarily do the works of their Ministry, especially seeing that under the Old Testament God shewed himself as careful both by his Moral and Ceremonial Law, to prescribe the time as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord <sup>1</sup> who hath times and seasons in his own power, appointed this first day of the week to be the very day, <sup>2</sup> wherein he sent down from Heaven the Holy Ghost upon the Apostles; so that upon that day they first began, and ever after continued the publick exercising of their Ministry, in the <sup>3</sup> preaching of the word, the <sup>4</sup> administration of the Sacraments, and

and the <sup>1</sup> loosing of the sins of penitent Sinners. Upon these and the like grounds, <sup>2</sup> Athanasius plainly affirmeth, that the Sabbath Day was changed by the Lord himself.

As therefore our *Communion* is termed the *Lord's Supper*, because it was instituted of the *Lord*, for the remembrance of his death: so the Christian Sabbath is called the *Lord's-Day*, because it was ordained of the *Lord*, for the memorial of his resurrection. And as the nature of the <sup>3</sup> *Lord* honoureth the one, so doth it the other; and as the *Lord of the Sabbath* by his royal prerogative, and transcendent authority could, so he had also reason to change the holy Sabbath from the seventh day to this, whereon we keep it. For as concerning the seventh Day which followed the six Days, wherein God finished the Creation, there was no such precise institution, or necessity of sanctifying it perpetually, but such as by the same authority or upon greater reason or occasion, it might very well be changed and altered unto some other seventh Day. For the Commandment doth <sup>4</sup> not say, Remember to keep holy the seventh Day next following the sixth day of the Creation, or this, or that seventh Day: but indefinitely. Remember that thou keep holy a seventh Day. And to speak properly, as we take a day for the distinction of time, called either a day natural, consisting of 24 hours, or a day artificial consisting of 12 hours, from Sun-rising, to Sun-setting

<sup>1</sup> Acts 2.39.

<sup>2</sup> Athan. in frontisp. hom. de sen. Apoc. 1.10. The Scripture of the New Testament gives not this honourable title to any thing, but only to the blessed Sabbath, and holy Supper. For as he substituted the Lord's Supper instead of the Passover; so did he the Lord's day in the Jewish Sabbath's room.

<sup>3</sup> 1 Cor. 11. 20.

<sup>4</sup> Wolphii Chronol. d. Tom. 1. 2. c. 1.

Legis substantia est sex diebus terrenis negotiis incumbere, septimo divino cultui dare operam.

Josh. 10. 12, 13.

2 Kings 26. 11.

Christoph. Helvic.

Syst. cont.

Theol. cum

Judeis, cap. de Sab.

Mat. 12. 8.

Isa. 65. 17, &c.

Isa. 66. 22.

Psal. 90. 3.

<sup>1</sup> 2 Cor. 5. 17.

<sup>2</sup> Gal. 6. 15.

<sup>3</sup> 1 Pet. 2. 10.

<sup>4</sup> Eph. 4. 24.

<sup>5</sup> Col. 3. 10.

<sup>6</sup> Mat. 26. 28.

ing : and withal consider the Sun *standing still* at noon, in *Joshuah's* time, the space of a whole day, and the Sun *going back* ten degrees (*viz.* five hours, almost half an artificial day) in *Ezekia's* time ; the Jews themselves could not keep their Sabbath upon that *precise and just distinction of time*, called at the first, the seventh day from the Creation.

Add hereunto, that in respect of the diversity of *Meridians*, and the *unequal rising and setting of the Sun*, every day varieth, in some places a *quarter*, in some *half*, in others a *whole day* ; therefore the Jewish seventh day cannot precisely be kept at the *same instant* of time every where in the World.

Now, our Lord Jesus having authority, as *Lord over the Sabbath*, had likewise now far greater reason, and occasion to translate the Sabbath from the *Jewish* seventh day, unto the seventh day whereon *Christians* do keep the Sabbath.

1. Because that by his resurrection from the dead, there is wrought a *new spiritual Creation* of the World, without which all the Sons of *Adam* had been turned to everlasting destruction, and all the works of the first Creation had ministred no consolation unto us.

2. And in respect of this new *spiritual Creation*, the Scripture saith, that <sup>1</sup> *Old things are passed away*, and all things are become new, <sup>2</sup> *new creatures*, <sup>3</sup> *new people*, <sup>5</sup> *new men*, <sup>5</sup> *new knowledg*, <sup>6</sup> *new Testament*,

ment,<sup>1</sup> *new* Commandments, <sup>2</sup> *new* Names, <sup>3</sup> *new* Way, <sup>4</sup> *new* song, <sup>5</sup> *new* garment, <sup>6</sup> *new* Wine, <sup>7</sup> *new* Vessels. <sup>8</sup> *new* Jerusalem, *new* Heaven, and a *new* Earth. And therefore of necessity there must be instead of the old, a *new* <sup>9</sup> Sabbath Day to honour and praise our Redeemer, and to meditate upon the works of our Redemption, and to shew the new change of the Old Testament.

3. Because that on this day, *Christ* rested from all the sufferings of his *Passion*, and finished the glorious work of our *Redemption*. If therefore the *finishing* of the work of the *first Creation*, whereby God mightily manifested himself unto his Creatures, deserved a Sabbath for to solemnize the memorial of so great a work, to the honour of the Worker, and therefore calls it *mine Holiday*: much more doth the *new Creation* of the World, effected by the *Resurrection* of *Christ* (*whereby he mightily declared himself to be the Son of God*) deserve a Sabbath for the perpetual commemoration thereof, to the honour of *Christ*: and therefore worthily called the *Lord's Day*. For, as the deliverance out of the Captivity of *Babylon* being greater, took away the name from the deliverance out of the bondage of *Egypt*: so the day whereon *Christ* finished the *redemption* of the world did more justly deserve to have, the Sabbath kept on it, than on that day whereon God ceased from *creating* the world. As therefore in the *Creation*, the first day wherein it was finished, was consecrated

L

for

<sup>1</sup> Joh. 12. 14.

<sup>2</sup> Apoc. 2. 17.

<sup>3</sup> Heb. 10. 10.

<sup>4</sup> Apoc. 3. 9.

<sup>5</sup> Luke 5. 39.

<sup>6</sup> Apoc. 21.

<sup>7</sup> 2 Pet. 1.

<sup>8</sup> Isa. 66. 21.

<sup>9</sup> Heb. 4. 9.

Isa. 58. 13.

Rom. 1. 4.

Apoc. 1. 10.

Jer. 13. 7, 8.

Gen. 2. 2.  
 Levit. 23. 32.  
 Neh. 13. 19.  
 Acts 20. 7.  
 11.  
 Mat. 28. 1.

for a *Sabbath* : so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest ; but still a seventh day kept according to *God's Moral Commandment*. The *Jews* kept the last day of the week beginning their *Sabbath* with the night, when God rested : but Christians honour the Lord better on the first day of the week , beginning the *Sabbath* with the day , when the Lord arose. They kept their *Sabbath* in remembrance of the Worlds Creation ; but Christians celebrate it in memorial of the Worlds *Redemption* : yea, the Lord's day being the first of the *Creation* and *Redemption*, put us in mind, both of the making of the *old*, and redeeming of the *new* World.

Exod. 25. 21.

Apoc. 1. 13.

As therefore, under the *Old Testament*, God, by the glory consisting of seven lamps, seven branches, &c. put them in remembrance of the *Creation*, *Light*, and *Sabbath rest* : So under the *New Testament*, Christ the true light of the world, approacheth in the midst of the seven Lamps, and seven Candlesticks, to put us in mind to honour our Redeemer in the light of the Gospel of the Lord's seventh day of rest. And seeing the *Redemption*, both for might and mercy, so far exceedeth the *Creation*, it stood with great reason that the greater work should carry the honour of the day. Neither doth the honourable title of the Lord's day diminish the glory of the *Sabbath* ; but rather being added, augments the dig-



dignity thereof: as the name of *Israel* added unto *Jacob*, made the Patriarch the more renowned.

Gen. 32.28.

The reason taken from the example of *God's* resting from the work of the *Creation* of the *World*, continued in force till the *Son of God* ceased from the work of the *Redemption* of the *World*, and then the former gave place to the latter.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (under the *New Testament*) on the first day of the week.

For, first, in the 110. *Psal*, which is a Prophecie of *Christ* and his Kingdom, it is plainly foretold, that there should be a solemn Day of assembling, wherein all *Christ's* People should willingly come together in the beauty of Holiness. Infomuch that no rain (of peace) should be upon those Families, that in that Feast will not go up to *Jerusalem* (the Church) to worship the King, the Lord of Hosts. Now on what day this holy Feast and Assembly should be kept, *David* sheweth plainly, in *Psal.* 118. which was a Prophecy of *Christ*, as appears, *Matth.* 21. 42. *Acts* 4. 11. *Ephes.* 2. 20. as also by the consent of all the *Jews*, as *Jerom* witnesseth: Foreshewing how *Christ* by his ignominious death, should be as a stone rejected of the Builders, or chief Rulers of *Judea*, and yet by his glorious Resurrection should become the chief stone of the Corner. He wisheth the whole Church to keep Holy that Day whereupon *Christ*

*Psal.* 110. 3.

*Zech.* 14. 27.

Pſalm 118.  
24.

Zohar upon  
Gen. fo. 21.  
Mr. Brough-  
ton require  
of consent,  
p. 50, 51.

Ex H. Wol-  
phii Chron.  
de temp. l. 2.  
cap. 2.

should effect this wonderful work, saying, *This is the Day which the Lord hath made, let us rejoyce and be glad in it.* And seeing that upon this day, that which Peter saith of Christ appeareth to be true, That God made him both Lord and Christ, Acts 2. 36. And therefore the whole Church under the New Testament must celebrate the day of Christ's Resurrection. Rabbi Baichay also saw by the fall of Adam on the sixth day, that on the same day the Messias should finish the work of man's Redemption. And alluding to the speech of Boaz to Ruth, *Sleep unto the Morning, that Messias should rest in his grave all their Sabbath-day; and he gathered from that speech, Gen. 1. on the first day, Let there be light, that the Messias should rise on the first day of the week, from death to life, and cause the spiritual light of the Gospel to enlighten the World, that lay in the shadow of darkness and death.* The Hebrew Author of the Book called *Sedar Olam Rabbi, cap. 7.* recordeth many memorable things, which were done upon the first day of the week, as so many types that the chief worship of God should (under the New Testament) be celebrated upon this day. As, *That on this day the cloud of God's Majesty first sate upon his people. Aaron, and his Children first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publickly unto God. The first day wherein fire descended from Heaven. The first day of the world, of the year,*  
of

of Month, of the week, &c. All shadowing, that it should be the first, and chief Holy-day of the *New Testament*. Saint *Augustine* proveth by divers places and reasons, out of the holy *Scriptures*, that the *Fathers*, and all the holy *Prophets* under the *Old Testament*, did foresee and know, that our Lord's Day was shadowed by their eighth day of *Circumcision*. And that the Sabbath should be changed from the seventh day to the eighth, or first day of the week. And *Junius* out of *Cyprian* saith, that *Circumcision* was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should rise from the dead. The Council *Fo-ro-juliense* affirms, that *Esay* prophesied of the keeping of the Sabbath upon the first day of the week. If this mystery was so clearly seen by the *Fathers* under the shadows of the *Old Testament*: sure, the God of this World hath deeply blinded their minds, who cannot see the truth thereof under the shining light of the Gospel. Therefore this change of the Sabbath Day under the new, is nothing but a fulfilling of that which was prefigured and fore-prophe-sied under the *Old Testament*.

5. According to their Lord's mind and Commandment, and the direction of the Holy Ghost (which always assisted them in their Ministerial Office) the Apostles in all the Christian Churches (which they planted) ordained that the Christians should keep the holy Sabbath upon that seventh day, which is the first day

L 3

Aug. Epist.  
ad Januar.  
116. c. 11.

Sacramen-  
tum hoc fuit  
diei illius  
octavi, quo  
Dominus  
resurrexit  
ad justifica-  
tionem no-  
ram, &c.  
ut scribit ad  
Filium Cy-  
prianus, l. 3.  
Epist. 10.  
Junii.  
Gen. 17. 1.  
2 Cor. 4.

of

<sup>1</sup> 1 Cor. 16.  
1, 2.

The Syriack Translation hath it, Quum congregamini, non sicut iustum est in die Domini nostri comeditis, & bibitis. The Arabian Translation also hath thus: Non comeditis & bibitis prout vere diebus Domini nostri decet; and Beza witnesseth, that in one Ancient Greek Copy there is read, τὴν

συνάκλητον,

the Lord's day add to every first day, &c. <sup>3</sup> 1 Cor. 11. 20, 33, 36.

<sup>4</sup> 1 Cor. 14. 35. <sup>5</sup> As the phrase of breaking of bread, comprehendeth all other exercises of Religion, Acts 20. 7. So this phrase of laying by in store, comprehendeth all the other exercises of the Sabbath: and why should the Apostle require the Collections to be made on the first day of the week, but because on this day the holy Assembly was held in the Apostles times?

of the weak <sup>1</sup> concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also. Every first day of the week, &c. <sup>2</sup> when ye come together in the Church (being the Lord's Day) to eat the Lord's Supper, <sup>3</sup> to remember and shew the Lord's death till he come, &c. In which words note:

1. That the Apostles ordained this Day to be kept holy; therefore a Divine Institution.

2. That that day is named the *first day* of the week, therefore not the *Jewish* seventh, or any other.

3. Every *first day* of the week, which sheweth a perpetuity.

4. That it was ordained in the Churches of Galatia, as well as of Corinth, and he setteth one *uniform order* in all the <sup>4</sup> Churches of the Saints; therefore it was *universal*.

5. That the exercises of this day were *Collections* for the poor (which appears by Acts 2. 42. and Justin Martyr's testimony, *Apolog.*) which were gathered in the holy Assembly after Prayer, *Preaching of the Word*, and *Administration* of the Sacraments; therefore it was *spiritual*.

6. That

6. That he will have the *collections* (though necessary) removed against his coming, lest it should hinder his preaching, but not their holy meeting on the Lord's Day; for it was the time ordained for the publick Worship of the Lord, which argueth a necessity.

And in the same Epistle St. Paul protesteth, that he delivered them *none other Ordinance or Doctrine*, but *what he had received of the Lord*. Inasmuch that he chargeth them, that if any man think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you are the *Commandments of the Lord*. But he wrote unto them, and ordained among them, to keep their *Sabbath* on the first day of the week: therefore to keep the *Sabbath on that day* is the very *Commandment of the Lord*. And how can he be either a true Prophet, or have any grace of God's Spirit in his heart, who seeing so clearly the Lord's Day to have been instituted, and ordained by the Apostles, will not acknowledg the keeping Holy of the Lord's Day to be a *Commandment of the Lord*? The *Jews* confess this change of the Sabbath to have been made by the Apostles, *Peter Alphon. in Dialog. contra Judæus, tit. 12*. They are therefore more blind and sottish than the *Jews*, who prophanely deny it.

At *Troas* likewise Saint Paul, together with seven of the chief *Evangelists* of the Church, *Sopater, Aristarchus, Secundus,*

I Cor. II. 2.  
& 25. 12.

I Cor. 14. 27.

Acts 20. 4,  
5, 6.

Gaius, Timotheus, Tychicus, and Trophimus, and all the Christians that were there, kept the holy Sabbath on the *first* day of the week, in praying, preaching, or receiving the *Lord's Supper*.

And it is a thing to be noted, That *Luke* saith not, That the Disciples were sent to hear *Paul* preach, but the Disciples, *being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion at what time the Lord's death was by the Preaching of the Word shewed, 1 Cor. 11. 26. *Paul preached unto them*, &c. And that none kept these meetings but Christians, who only are called Disciples, Acts 11. 20. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on their Sabbath day, to the place where the *Jews* and their Profelytes were wont to pray, and there preached unto them, Acts 16. 12, 13. So that it is as clear as the Sun, that it was the Christians usual manner to pass over the Jewish seventh day, and to keep the Sabbath, and their holy meetings on the first day of the week. And why doth *St. John* call this the *Lord's Day*, but because it was a day known to be generally kept holy to the honour of the Lord *Jesus* (who rose from death to life upon that Day) throughout all the Churches which the Apostles planted? which *St. John* called the *Lord's Day*, the rather to stir up Christians to a thankful remembrance of their *Redemption*, by *Christ* his Resurre-  
ction

Acts 21. 4,  
&c. -

Apoc. 1. 10.  
Mos Christianus est,  
&c. It is the manner  
of Christians to call  
it the Lord's  
day. Bed. in  
*Luke* cap. 41.

tion from the dead. And with the day, the *blessing* of the Sabbath is likewise *translated* to the *Lord's Day*, because that all the sanctification belonging to this *new world* is in Christ, and from him conveyed to Christians. And because there cannot come a greater authority than that of *Christ*, and his *Apostles*, nor the like cause as the *new Creation* of the World: therefore the Sabbath can never be altered from this day to any other, whilst this world lasteth. Add hereunto, how the Scripture noteth, that in the first planting and settling of the *Church*, nothing was done but by the special order and direction of the *Apostles*, 1 Cor. 11. 54. 1 Cor. 14. 36, 37. Tit. 1. 5. Acts 15. 6, 24. and the *Apostles* did nothing but what they had warrant for from *Christ*, 1 Cor. 11. 23.

Heb. 4. 4.  
& 5. 9.

To sanctifie then the Sabbath on the seventh day, is not a Ceremonial Law *abrogated*, but the moral and perpetual Law of God perfected. So that the same perpetual Commandment which bound the *Jews* to keep the Sabbath on that seventh day, to celebrate the *worlds Creation*, binds *Christians* to solemnize the Sabbath on this seventh day, in memorial of the *worlds Redemption*: for the fourth Commandment, being a Moral Law, requireth a seventh day to be kept holy for ever. And the *Morality* of this as of the rest of his Commandments is more religiously to be kept of us under the *Gospel*, than of the *Jews* under the Law, by how much



we (in Baptism) have made a more special *Covenant* with God, to keep his *Commandment*: and God hath covenanted with us, to free us from the *curse*, and to assist us with his spirit to keep his Laws. And that this *Commandment* of the Sabbath (as well as the other nine) is *Moral* and *Perpetual*, may plainly appear by these Reasons.

*Ten Reasons demonstrating the Commandment of the Sabbath to be Moral.*

1. **B**Ecause all the reasons of this *Commandment*, are moral and perpetual: And God hath bound us to the obedience of this *Commandment*, with more forcible reasons than to any of the rest. First, because he did foresee that irreligious men would either more carelessly *neglect*, or more boldly break this *Commandment*, than any other. Secondly, because that in the *practice* of this *Commandment* the keeping of all the other consisteth: which makes God so often complain, that all his *worship* is neglected, or overthrown, when the *Sabbath* is either <sup>1</sup> neglected or transgressed. It would make a man amazed (saith Mr. Calvin) to consider how oft, and with what *zeal* and *protestation* God requireth all (that will be his people) to sanctifie the seventh Day. Yea, how the *God of mercy* *mercilessly* punisheth the breach of this *Commandment* with cruel death, as though it were the sum of his whole honour and service.

And

<sup>1</sup> Jer. 15. 22.  
Exod. 10. 19,  
20, 21. 24.  
& 23. 28.  
Ex Bodin.  
de Repub.  
l. 4. c. 2.

And it is certain, that he who makes no conscience to break the *Sabbath*, will not ( to serve his turn ) make any conscience to break any of the other Commandments; so he may do it without *discredit* of his reputation, or danger of man's Law. Therefore God placed this Commandment in the midst of the two Tables; because the keeping of it is the best help to the keeping of all the rest. The *conscientious* keeping of the *Sabbath* is the *Mother* of all Religion, and good discipline in the Church. Take away the *Sabbath*, and let every man serve God when he listeth, and what will shortly become of *Religion*, and that peace and order which God will have to be kept in his Church? the *Sabbath Day* is God's *Market-day* for the weeks provision, wherein he will have us to come unto him, and buy of him without silver or money, the *Bread* of the Angels, and *Water* of life, the *wine* of the Sacrament, and *Milk* of the Word to feed our souls; *tried Gold*, to enrich our Faith; precious *Eye-salve*, to heal our spiritual blindness, and the *white rayment* of Christ's righteousness, to cover our filthy nakedness. He is not far from true *Piety*, who makes conscience to keep the *Sabbath Day*: but he who can *dispense* with his conscience, or *break* the *Sabbath* for his own profit or pleasure, his heart never yet felt what either the fear of God, or *true Religion* meaneth. For of this Commandment may that speech of St. *James* be verified; He  
that

1 Cor. 14.

39, 40.

Isa. 55. 1, 2.

Apoc. 3. 18.

James 2. 10.

that faileth in one is guilty of all. Seeing therefore that God hath fenced this Commandment with so many Moral reasons, it is evident that the Commandment it self is Moral.

Gen. 2. 8.

2. Because it was Commanded of God to Adam in his *innocency*; whilst (holding his happiness, not by faith in *Christ's merits*, but by obedience to God's Law) he needed no ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a ceremony, but an Essential part of God's worship, enjoined unto Man, when there was but one condition of all men. And if it was necessary for our first Parents to have a Sabbath Day, to serve God in their *perfection*, much more need their *posterity* to keep the Sabbath in the state of their *corruption*: and seeing God himself kept this Day holy, how can that man be holy, that doth wilfully profane it?

Exod. 34.  
13, &c.

3. Because it was one of the Commandments which God spake with his own mouth, and twice wrote with his own fingers in Tables of stone, to signify their authority and perpetuity. All that God wrote were *moral* and *perpetual* Commandments, and those reckoned ten in number. If this were now but an abrogated Ceremony, then were there but nine Commandments. The Ceremonials that were to be *abrogated* by Christ, were written all by Moses. But this of the Sabbath, with the other nine written by God himself, were put into the Ark, where no Ceremonial

Deut. 4. 11.

Deut. 4. 2.

Ceremonial Law was put, to shew that they should be the perpetual *Rules* of the Church, yet such as none could perfectly fulfil and keep, but only Christ.

1 Reg. 8. 5.  
Heb. 9. 3.

4. Because Christ professeth that he came not to destroy the Moral Law: and that the least of them should not be abrogated in his Kingdom of the New Testament. Insomuch that whosoever breaketh one of the least of these ten Commandments, and teacheth men so, he should be called the least in the Kingdom of Heaven: that is, he should have no place in his Church. Now the Moral Law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himself expressly mentioneth the keeping of a Sabbath among his Christians at the destruction of Jerusalem about 42 years after his resurrection. By which time all the Mosaical Ceremonies (except eating of blood, and things strangled) were by a publick decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonisheth his Disciples, to pray that their flight be not in winter, nor on the Sabbath-day. Not in the winter: for that (by reason of the foulness of the ways and weather) their flight should be more painful and troublesome unto them: not upon the Sabbath, because it would be more grievous to their hearts, to spend that day in toiling to save their lives, which the Lord hath commanded to be spent in holy exercises, to comfort their souls.

Mat. 5. 17.

Mat. 5. 19.

Acts 15. 20,  
21, 24. 28.  
Mat. 24. 10.

Now

Now if the sanctifying of the Sabbath on this day had been but *Ceremonial*, it had been no grief to have fled on this day, no more than on any other day of the week. But in that Christ doth tender so much this fear and grief of being driven to *fly on the Sabbath Day*; and therefore wisheth his to pray unto God to prevent such an occasion, he plainly demonstrates, that the *observation of the Sabbath* is no abrogated ceremony, but a *Moral Commandment*, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the *Sabbath*, St. John will tell you, that it was on the *Lord's day*, *Apoc. I. 10.* if you will know on what day of the week that was, St. Paul will tell you, that it was on every *first day* of the week, *1 Cor. 16. 1.*

As Christ admonished, so Christians pray, and according to their prayers, God (a little before the wars began) warned by an *Oracle*, all the Christians in *Jerusalem* to depart thence, and to go to *Pella*, a little Town beyond *Jordan*; and so to escape the wrath of God that should fall upon that City and Nation. If then a Christian should not, without grief of heart fly for the safety of his life on the *Lord's Day*, with what joy or comfort can a true Christian neglect the holy Exercises of God's Worship in the Church, to spend the greatest part of the *Lord's Day* in prophane and carnal sports, or servile labours? And seeing the destruction of *Jerusalem* was both a *Type* and

Euseb. hist.  
Eccl. lib. 2.  
c. 5. It is  
probable  
that this  
Oracle was  
that voice  
(*Migremus  
hinc*) which  
with an  
Earthquake  
was heard  
by night in  
the Temple  
mentioned  
by *Josephus*,  
*De Bello  
Judaico.*  
lib. 7. c. 12.  
*Mat. 24. 25.*

and an assurance of the destruction of the world, who seeth not, but that the holy Sabbath must continue till the very end of the World?

5. Because that all the *Ceremonial Law* was enjoined to the *Jews* only, and not to the *Gentiles*: but this Commandment of the holy Sabbath (as Matrimony) was instituted of God, in the state of *Intocency*, when there was but one state of all men, and therefore enjoined to the *Gentiles*, as well as to the *Jews*. So that all Magistrates and Householders were commanded to *constrain all strangers*, (as well as their own *Subjects* and *Family*) to observe the holy Sabbath, as appears by the fourth Commandment, and practice of *Nehemiah*. All the *Ceremonies* were a Partition-wall to separate *Jews* and *Gentiles*. But seeing the *Gentiles* are bound to keep this Commandment as well as the *Jews*, it is evident that it is no *Jewish Ceremony*. And seeing the same Authority is for the Sabbath, that it is for Marriage, a man may as well say, that Marriage is but a *Ceremonial Law*, as the Sabbath. And remember, that when Marriage is termed but once the Covenant of God, because instituted by God in the *beginning*; so the Sabbath is every where called the *sabbath of the Lord thy God*, because ordained by God in the same beginning, both of *time*, *state*, and *perpetuity*: therefore not *Ceremonial*.

The corruption of our nature found in the  
mani-

Isa. 56. 6.

Neh. 13. 12,  
&c.  
Eph. 1. 14.  
Prov. 2. 27.  
Mat. 19. 5,  
&c.

Nisi in  
vetitum.

Hör. Rom.

7. 14. Gen.

1. 13.

Job 9. 9.

Job 33. 31.

Amos 25. 8.

<sup>1</sup> To distinguish 'twixt Spring and Harvest, Summer, and Winter, and to fore-shew judgments to come. Moa-  
din. fig. Sacred times appointed for God's holy Worship, having special significations and promises.

<sup>2</sup> One of the seven days of the week from the other.

<sup>3</sup> Solat. Sabbath & Jubilee.

Exod. 13.

11, 12.

Index Chr.

apud An.

Mund. 1993.

manifest opposition of wicked men; and in the *secret unwillingness* of good men to sanctifie sincerely the Sabbath, sufficiently demonstrateth that the Commandment for the Sabbath is *spiritual* and *moral*.

7. Because that as God by a perpetual Decree, made the Sun, the Moon, and other Lights in the Firmament of Heaven, not only to divide the day from the night, but also to be for <sup>1</sup> signs, and for <sup>2</sup> seasons, and for <sup>3</sup> days and for years: so he ordained in the Church on earth, the holy Sabbath to be not only the appointed season, for his solemn worship; but also the perpetual rule and measure of time. So that as seven days make a week, four weeks a month, twelve months a year: so seven years makes a Sabbath of years, seven Sabbaths of years a Jubilee: and 80 Jubilees, or 4000 years, or after Ezechiel 4000 Cubits, the whole time of the Old Testament, till Christ by his Baptism and Preaching, began the state of the New Testament. Neither can I here pass over without admiration, how the Sacrament of Circumcision continued in the Church 39 Jubilees from Abraham to whom it was first given, unto the Baptism of Christ in Jordan, which was just so many Jubilees (after Bucholcerus account) as the World had continued before from Adam to the birth of Abraham. Moses began his Ministry on the 80. year of his age: Christ enters upon his Office in the 80. Jubilee of the Worlds age. Joseph was thirty years old, when he



he began to rule over Egypt, *Gen. 41. 46.* And the *Levites* began to serve in the Tabernacle at thirty years old; so Christ likewise, to answer these figures, began his Ministry in the thirtieth *Jubilee* of *Moses*, and when he began to be thirty years of age, *Luke 3. 23.* in the midst of *Daniel's* last week, and so (continuing his Ministry on earth three years and a half) finishing our Redemption, and *Daniel's* periods by his innocent death upon the Cross. The most of all the great alterations, and strange accidents, which fell out in the Church, came to pass either in a *Sabbatical* year, or in a year of *Jubilee*: For example,

The seventy weeks of *Daniel* beginning the first year of *Cyrus*, and the 3439. year of the World, contain so many years, as the World did weeks of years unto that time, and so many weeks of years, as the World had lasted *Jubilees*, *Daniel's* seventy weeks of years, continued four hundred and ninety single years: the World before that time, 490 weeks, or Sabbaths of years, *Daniel's* period seventy weeks, the Worlds 70 *Jubilees*: so that to comfort the Church for their 70 years captivity, which they had now according to *Jeremie's* prophecy endured in *Babylon*, *Gabriel* tells *Daniel*, that at the end of 70 weeks, or Sabbaths of years, that is 70 times seven years, or 490 years, their eternal Redemption from Hell, should be effected by the death of Christ, as sure as they were  
now

After M.  
Rob. Pont.  
his computation  
Treatise of the  
last decaying  
age of the World,  
published  
An. Dom.  
1600. R.  
Pont. Treat.  
of the last  
age, p. 17.  
Jer. 25. 11,  
12.

Apoc. 5. 1.

<sup>1</sup> Apoc. 8. 2.  
& 9. 7.  
Napier on  
the Apoc.  
Proposition  
6, 8, 9. and  
his Resolu-  
tion.

Pont. of the  
last age of  
the World,  
pag. 12.  
Buchol. 2.  
Index Chr.  
Broughton.  
concent. A.  
M. 1430.  
Deut. 2. 20.  
Pont. Ibid.  
& Scaliger  
Buchol.  
<sup>2</sup> Pont. p. 21.  
Buch. Chr.  
apud A. M.  
2500.

now redeemed from the captivity of *Babylon*. This period of *Daniel* containing 60 Sabbaths, or 10 *Jubilees* of years, began at the first liberty granted the *Jews* by *Cyrus*, in the first year of his reign over the *Babylonians* mentioned *Ezra* 1. 1. and ends justly at the time that *Christ* died upon the Cross. From the death of *Christ*, or at the last end of *Daniel's* weeks, to the seventy and one year of *Christ*, the World is measured by seven Seals, or seven Sabbaths of years, making one compleat *Jubile*. From the end of those seven Seals the world is measured to her <sup>1</sup> by 7 *Trumps*, each containing 245 years (as some conjecture, about 440 years hence, the truth will appear) *Enoch*, the seventh from *Adam*, having lived so many years as there are days in the year 365 was translated of God in a *Sabbatical* year. *Moses* the seventh from *Abraham*, as another *Enoch*, is buried of God, but born in a *Sabbatical* year of the World, 2373. and in the 777 year since the Flood (after *Broughton's* Computation) is saved as a new *Noah*, in a *Reed-Ark*, and lived a *Builder* of the Church so long as *Noah* was building the *Ark* 120 years. The Promise was made to *Abraham* in a *Sabbatical* year, being the 2023. of the World. The sixth year of *Joshuah* being 2500 years from the Creation of the World, wherein the Land was possessed, and divided among the children of *Israel*, was a *Sabbatical* year, and the <sup>2</sup> 50. *Jubilee* from the Creation of the World.

World. At this year *Moses* began his *Jubilee*, by which (as with a chain of thirty links) he tieth the parting of *Canaan's* possession to the *Israelites* by *Joshuah*, to the opening of the Kingdom of Heaven to all Believers. And so carrieth the Church of the *Jews* by a <sup>1</sup> joyful stream of *Jubilees*, from the *Type* to the *Substance*, from *Canaan* to *Heaven*, from *Joshuah* to *Jesus*: for Christ at the end of *Moses's* thirty *Jubilees*, and the beginning of the thirtieth year of his age, at his Baptism openeth Heaven, and gives the clearest *Vision* of the blessed Trinity that was seen since the World began. And by the Silver *Trumpets* of his *Gospel* proclaims, according to the Prophecy of *Esay*, eternal Redemption, to all that repent and believe in him.

And the year of our Saviour Christ's birth, being the 3948. of the World, was at the end of the Sabbatical year, and the <sup>2</sup> 564 Septenary of the World. *Moses* makes the common age of all men, to be *ten times seven*, *Psalms* 90. and every seventh year commonly produceth some notable <sup>3</sup> change or accident in mans life: And no wonder, for as *Hippocrates* affirmeth, that a child in his Mothers womb, on the seventh day of his conception, hath all his members finished; and from that

<sup>1</sup> Jub. some derive of Trumpets or Rams-horns where with the Jubile was founded. Others from *Jubal*, a stream, because they carry us to the death of Christ, the Author of our eternal rest and joy. Isa. 61. 1. Luke 4. 18.

<sup>2</sup> Pont. of the last decaying age of the world.

p. 11. 13, 21.

<sup>3</sup> Expertum est in plerisque omnibus 63 an-

num cum periculo & clade aliquo venire, aut corporis morbiq; graviores aut vitæ interitus, aut animi ægritudines, Au. Gell. lib. 1. 15. c. 7. Aug. in Epist. ad Carum nepotem exultat se Climacteræ, communem seniorum annum 63. Bodin. de Rep. l. 4. c. 2.

day

Aristot.  
Cicero,  
Bernard,  
Bocace,  
Erasmus,  
Luther,  
Melanct.  
Sturmius.

' She was,  
she is, (what  
can there  
more be  
said ) in  
Earth the  
first, in Hea-  
ven the se-  
cond Maid.  
Bodin.  
Buchol.

day groweth to the perfection of birth : which is always either the ninth, or seventh month; At seven years old, the child casts his teeth, and receives new. And every seventh year after, there is some alteration or change in man's life, especially at nine times seven the *Climacterick* year, which by experience is found to have been fatal to many of those learned men, who have been the chiefest lights of the world : and if they scaped that year, yet most of them have departed this life in a *septenary* year, *Lamech* died in the year of his life 777. *Methusalem*, the longest liver of the Sons of men, died when he began to enter his 900 and 70 year. *Abraham* died when he had lived 25 times seven years. *Jacob* when he had lived 21 times seven years. *David* after he had lived ten times seven years. So did *Galen*, so did *Petrarch*, who ( as *Bodin* noteth ) died on the same day of the year that he was born : so did the Maiden Queen ' *ELIZABETH* of blessed and never-dying memory, who came into this World, the *Eve* of the *Nativity* of the blessed *Virgin Mary* : and went out of this World, on the *Eve* of the *Annunciation* of the blessed *Virgin Mary*. *Hippocrates* died in the 15. *septenary*. *Hierome* and *Isocrates* in their 11. *Pliny*, *Bertolus* and *Cæsar* in the 8. *septenary*. And *Johannes de temporibus*, who lived 361 years, died in the 53. *septenary*. of this life. The like might be observed of innumerable others. And indeed the whole

whole life of man is measured by the Sabbath : for, how many years soever a man liveth here, yet his life is but a life of seven days multiplied ; so that in the number of seven there is a mystical perfection, which our understanding cannot attain unto.

All which *Divine* disposition of admirable things, so oft by *seven*, calls upon us to a continued meditation of the blessed *seventh-Day* Sabbath, in knowing and worshipping God in this life ; that so from Sabbath to Sabbath, we may be translated to the eternal glorious Sabbath of rest and bliss in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole *course* of the World, is drawn and guided by a certain chain of God's providence, disposing all things in *number, measure, and weight*. All *times* are therefore measured by the Sabbath ; so as Time and the Sabbath can never be separated. And the *Angel* swears, that *this measuring of Time* shall continue, till that Time shall be no more. And as the Sabbath had its *first institution* in the *first Book* of the Scriptures, so hath it its *confirmation* in the *last* : and as this Book doth authorize this day, so this day graceth the Book ; in that the matter thereof was revealed upon so holy a Day, the *Lord's Revelation of the Lord's Day* ; as well therefore may they pull the Sun, Moon, and Stars out of the Heavens

Climax vitæ  
viroꝝ fe-  
re septena-  
riis, aut no-  
venariis :  
fœminarum  
vero sena-  
riis defini-  
tur. Bodin  
de Rep. 4.  
cap. 2.

Wisd II. 17  
Wolph.  
Præm. Chr.  
Apoc. 10. 6.  
Tempus est  
rerum mun-  
dandarum  
duratio ex-  
trinsecus  
observata  
H. Wolph.  
Chr. c. 1.  
Tempus  
cum mundo  
cœpit, &  
una desitu-  
rum est, ib.  
Gen. 2. 3.  
Apoc. 1. 10.

Si quid horum tota die per orbem frequentat Ecclesia, non hoc quivita faciendum sit disputare, insolentissime insanie est? Aug. Epist. 118. ad Jan.

Synod. Col. part 9. c. 9.

Ignat. ad Magnes. Apol. 2.

Origen homilia 7. super Exod. 1. Epist. ad Januar. 119. c. 13. & ad Cassal. Epist. 83. Aug. de temp. ser. 251.

vens, as abolish the holy Sabbath (times thete-rod) out of the Church, seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times.

8. Because that the whole Church by an universal consent ever since the *Apostles* time, have still held the Commandment of the Sabbath to be the moral and perpetual Law of God, and the keeping of the Sabbath, on the first day of the week, to be the Institution of *Christ* and his *Apostles*.

The Synod, called *Synodus Colonienfis*, saith, that the *Lords Day* hath been famous in the Church ever since the *Apostles* time. *Ignatius* Bishop of *Antioch* living in Saint *John's* time, saith, Let every one that loveth *Christ*, keep holy the *Lord's Day*, renowned by his *Resurrection*, which is the *Queen of days*, in which *Death* is overcome, and *Life* is sprung up in *Christ*. *Justin Martyr*, who lived not long after him, sheweth how the Christians kept their Sabbath on the *Lord's Day*, as we do. *Origen*, who lived about 180 years after *Christ*, shews the reason why the Sabbath is translated to the *Lord's Day*. *Augustine* saith, That the *Lord's Day* was declared unto the Church by the resurrection of the *Lord* upon that day; *Ex illo coepit habere festivitatem suam*, and by *Christ* it was first ordained to be kept holy. And in another place, That the *Apostles* appointed the *Lord's Day* to be kept with all religious solemnity, because that upon that

that day our Redeemer rose from the dead, which also therefore is called the Lord's Day.

As therefore David said of the City of God, so may I say of the Lords day, *Glorious things are spoken of the Day of the Lord*; for it was the birth-day of the world, the first day wherein all creatures began to have being. In it light was drawn out of darkness. In it the Law was given on Mount Sinai. In it the Lord rose from death to life. In it the Saints came out of their graves, assuring that on it Christians should rise to newness of life. In it the holy Ghost descended upon the Apostles. And it is very probable, that on the seventh day, when the seven Trumpets have blown, the cursed Jericho of this World shall fall, and our true Jesus shall give us the promised possession of the heavenly Canaan.

He that would see the uniform consent of Antiquity, and practice of the Primitive Church in this point, let him read Eusebius's Ecclesiastical History, Lib. 4. c. 23. Tertullian lib. de Idololatria, cap. 19. Chrys. Serm. de Resurrectione, Constitut. Apol. cap. 37. Cyril. in Johan. l. 12. 2. 55. Of this Judgment are the sound new Writers: See Fox on Apoc. 1. 10. Bucer. in Matth. 12. 11. Gault. in Malach. 3. hom. 23. Fulk on the Rhemish Testam. Apoc. 1. 10. Chem. Exam. Conc. Trid. par. 4. de diebus festis, Wolph. Chron. lib. 2. cap. 1. Armin. Thes. in 4. præcept. and innumerable others. Learned Junius shall speak for all, *Quamobrem cum dies Dominicus, &c.*

where-

Psalms 87. 5.  
Aug. de temp. ser. 25. & 154.  
Con. Const Can. 8.  
Wolphius Chr. lib. 1. c. 10. Miss.  
Sipont. post Dom. pasce.  
Mat. 27. 52.  
Codoman. Annal. An. Mund. 2515.  
Josh. 6. 12.  
Apoc. 10. 7.  
Aug. ad Cæsulan. Ep. 86. & ad Januar.  
119. cap. 19.  
Aug. Serm. de temp. 251. & 154.  
& Const. 6.  
Const.  
Can. 8.  
Non dubitamus quin varie apud Christianos Sabbathum violetur, non abstinendo ab iis quæ aliis diebus licita sunt.  
Armen. Juris Prælect. in Gen. 2. 3.



wherefore seeing the Lord's Day is both by the fast of Christ, (viz. his Resurrection and often appearing to his Disciples upon that Day) by the example and institution of the Apostles, and by the continual practice of the ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Jewish Sabbath. Inepte faciunt, they do foolishly, who say, that the observation of the Lord's Day is of Tradition, and not from the Scripture, that by this means they might establish the traditions of men. And again, the cause of this change is the Resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed in the place of the memory of the Creation. Non humana tradidit, sed Christi ipsius observatione & institutione. Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every 8. day after, unto his ascension into heaven, did appear to his disciples, and came into their assemblies.

9. Because that the Lord himself expoundeth the end of the Sabbath, to be a sign and document for ever, betwixt him and his people, that he is Jehovah, by whom they are sanctified; and therefore must only of them be worshipped: and upon the pain of death, charged his people for ever to keep this memorial inviolated. But this end is moral and perpetual. Therefore this Sabbath is moral and perpetual. What God hath perpetually sanctified, let no man ever presume to make common, or prophane. Upon

Exod. 31. 13,  
14, &c.  
Ezek. 20.  
12, 20.  
Ezek. 46. 1,  
2, 3, &c.  
Exod. 31. 2.  
Armen. dis-  
put. Theol.  
in præcep. 4.  
Thes. 1. 4.  
Acts 10. 13.

Upon this ground it is, that the Commandment terms this Day, the *Sabbath of the Lord thy God*, and God himself calls it, *his holy Day*. And upon the same ground likewise the *Old Testament* consecrated all their Sabbaths and Holy days, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any Creature, is gross Idolatry. For the first Table makes it a part of God's Worship, to have a Sabbath to his honour: so doth *Lev. 23. 3, 37, 38, &c.* and *Ezek. 20. 20. Neh. 9. 14.* the Sabbath is put for the whole worship of God. And our Saviour teacheth, that we must worship the Lord God only, *Matth. 4.* and therefore keep a Sabbath to the only honour of God. The Holy Ghost notes it as one of *Jeroboam's* greatest sins, that he ordained a Feast from the device of his own heart, *1 Kings 12. 33.* and God threatneth to visit Israel for keeping the days of *Baalim*; that is, of Lords, as Papists do of Saints, *Hos. 2. 13.* but saith, that such forget him. And so indeed none are less careful in keeping the Lord's Sabbath, than they who are most superstitious observers of mens holy days. The Church of Rome therefore commits gross idolatry.

First, In taking upon her to ordain Sabbaths, which belong only unto the Lord of the Sabbath to do.

Secondly, in dedicating those Holy days to the honour of creatures, which in effect is to make them sanctifying Gods.

M

Third-

*Isa. 58. 13.*

Read H.  
Volphius  
Chron. de  
Templ. l. 2.  
c. 4. p. 118.  
&c. 7. p. 140.  
&c.

Thirdly, In tying to these days *God's worship, Prayer, Fasting, and Merit.*

Fourthly, In exacting on these days of *mens invention, a greater measure of solemnity and sanctification, than upon the Lord's Day, which is God's Commandment, which in effect is to prefer Antichrist before Christ.* Our church hath justly abolished all superstitious and Idolatrous Feasts, and only retains a few Holy Days, to the honour of *God alone*, and easing of servants, *Deut. 5. 14.* though long custom forceth to use the *old names* for civil distinction, as *Luke* used the prophane names of *Castor and Pollux, Acts 28. 11.* and *Christians of Fortunatus, 1 Corinth. 16. 17.* *Mercurius, Rom. 16. 14.* and *Jews of Mardocheus Day, 2 Mac. 15. 37.*

10. Lastly, The Examples of *God's Judgments on Sabbath-breakers*, may sufficiently seal unto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them, who are wilful prophaners of the *Lord's Day.*

Num. 15. 32.

2 Mac. 15.  
27. Cent.  
Magdeb. 21.  
c. 6.

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the Man (who of a presumptuous mind) would openly go to gather sticks on the Sabbath Day. The fact was small, true, but his sin was the greater, that (for so small an occasion) would presume to break so great a Commandment.

*Nicanor* offering to fight against the *Jews* on the Sabbath Day, was slain him.

himself, and thirty five thousand of his men.

A Husbandman grinding Corn upon the Lord's Day, had his Mill burned to ashes.

Another carrying Corn on *this Day*, had his Barn and his Corn therein burnt with fire from *Heaven* the next night after.

Also a certain Nobleman prophaneing the Sabbath usually in Hunting, had a Child by his Wife with a head like a Dog, and with ears, and chaps, crying like a Hound.

A covetous *Flax-wife* at *Kingstat* in *France*, Anno 1559. using with her Maids to work at her Trade on the *Lord's Day*, it seemed unto them that fire issued out of the *Flax*, but it did no harm: the next Sabbath it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after it took fire again, burnt the house, and so scorched the *wretched woman* with two of her Children, that they died the next Day: but (through God's mercy) a Child in the Cradle was taken out of the fire alive and unburnt.

On the 13. of *January*, Anno Dom. 1582. baing the *Lord's Day*, the Scaffolds fell in *Paris Garden*, under the people at a *Bear-baiting*, so that eight were suddenly slain, and innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lord's Day*, to be in a *Theatre* be-

Disp. de tempore  
Serm. 117.

Tho. Cantiprat. lib. 2.  
de lap. Tom. admiram.  
Vindict. de The. Hist.

Johan. Fine lib. 3. de Miraculis.

Stow's Abridgment,  
An. 1582.  
Discite jam moniti Dominum non temnere Christum.

holding carnal sports, than to be in the Church serving God with the spiritual works of Piety.

Many fearful Examples of God's judgments by Fire have in our days been shewed upon divers Towns where the profanation of the Lord's Day hath been openly countenanced.

Stratford upon Avon was twice on the same day twelve-month (being the Lord's Day) almost consumed with fire, chiefly, for prophaning the Lord's Sabbaths, and for contemning his Word in the mouth of his faithful Ministers.

Tiverton in Devonshire, (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavy judgment on the Town for their horrible profanation of the Lord's Day, occasioned chiefly by their Market on the day following. Not long after his death, on the third of April, Anno Dom. 1598. God (in less than half an hour) consumed with a sudden and fearful Fire, the whole Town, except onely the Church, the Court-house, and the Alms-houses, or a few poor peoples dwellings, where a Man might have seen 400 dwelling-houses all at once on fire, and above fifty persons consumed with the flame. And now again since the former Edition of this Book, on the fifth of August last, 1612. (fourteen years since the former Fire) the whole Town was again fired and consumed, excep-

Whilst the Preachers cried in the Church, prophaneness, prophaneness, Gain would not let them to hear: therefore when they cryed fire, fire, in the street, God would not suffer any to help.

except some *thirty Houses of poor people* with the *School-house*, and *Alms-houses*. They are blind, who see not in this the finger of God. God grant them grace when it is next built ; to change their Market-day, and to remove all occasion of prophaning of the *Lord's Day*. Let other Towns remember the *Tower of Silo*, Luke 13.4. and taking warning by their Neighbours chastisements, fear God's threatenings, *Jer. 17. 7.* and believe God's Prophets if they will prosper, *1 Chr. 20. 20.*

Many other examples of God's Judgments might be alledged, but if these are not sufficient to terrifie thy heart from the wilful profanation of the *Lord's Day*, proceed in thy profanation, it may be the Lord will make thee the next example, to teach others to keep his *Sabbaths* better.

He punisheth some in this life, to signify how he will plague all wilful transgressors of his Sabbath at the last day.

Thus we have proved, that the Commandment of the Sabbath is *Moral*, and that the change of it from the seventh to the first day of the week was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgation of the Law divers Ceremonies peculiar to the *Jews* were annexed, the rather to bind that people to the more careful performance thereof, as to the first Commandment, *their deliverance from Egypt*, shadowing *their redemption from Hell*; to the fifth Commandment, *length of days in Canaan*, typing

<sup>1</sup> Num. 15.  
33.

<sup>2</sup> Num. 28.  
9, 10.

<sup>3</sup> Exod. 35.  
2, 3.

<sup>4</sup> Exod. 16.  
22.

<sup>5</sup> Deut. 5. 6.

<sup>6</sup> It was the Sabbath-day on which Moses and the children of Israel sang to God when Pharaoh and his host were drowned in the Sea, Exod. 10. See Trem- and Jun. notes on Deut. 5. 15. and on Exod. 12. 15.

*eternal life in Heaven: to the sixth Commandment, abstinence from blood, and things strangled, figuring the care to abstain from all kind of murder: and to the whole Law, the Ceremony of <sup>1</sup> Parchment-lace, putting them in mind to keep within the limits of the Law. So likewise to the fourth Commandment, were added some Ceremonies, which peculiarly belonged to the Jews, and to no other people; as 1. The double <sup>2</sup> sacrifices appointed for them on the Sabbath Day, shadowing how God will be served on the Sabbath with greater obedience than on the week-days. 2. The <sup>3</sup> rigid and strict ceasing from making of fire, <sup>4</sup> dressing of meat, and all bodily labour, both <sup>5</sup> remembering them of their full deliverance by Moses's conduct from the fiery Furnaces, and slavery of Egypt upon <sup>6</sup> that Day: as also shadowing unto them the eternal redemption of our Souls from Hell by the death of Christ. 3. The keeping of the Sabbath upon the precise seventh Day in order of the Creation, shadowing to the Jews, that Christ by his Death and resting on their Sabbath in the grave, should bring them rest and ease from the burthen and yoke of the Legal Ceremonies, which neither they, nor their fathers were able to bear, Acts 15. 10. Col. 2. 16, 17.*

And howsoever in Paradise before Man's fall, the keeping of the Sabbath on the seventh day of the Creation, was not a Ceremony, but an Argument of perfection; yet after the fall, it became Ceremonial, and subject



subject to change in respect of the restoration by Christ. *As Man's life before the fall being immortal became afterwards Mortal; and nakedness being an ornament before, became afterwards a shame, and Marriage became a type of the Mystical union betwixt Christ and his Church, Eph. 5.* And to fulfil the Ceremonies (added for the *Jews* sake unto the Sabbath) Christ at his Death rested in the Grave all the *Jews* Sabbath-day, and by that rest fulfilled all those *ceremonial accessaries*. Now as the sealing of the Ceremonies annexed to the 1. 5. and 6. Commandments, and to Marriage, did not abolish those Commandments and Marriage, nor cause them to cease from being the perpetual Rules of God's worship and Man's righteousness; no more did the abrogating of the Ceremonies annexed to the Sabbath, abolish the morality of the Commandment of the Sabbath; so that though the *Ceremonies* be abolished, by the access of the *Substance*, and the *Shadow* overshadowed by the *Body*, which is *Christ*, yet the holy *Rest* (which was commanded and kept, before either the *Jews* were a people, or their Ceremonies annexed to the Sabbath) still continued as God's perpetual Law, whereby *all the posterity of Adam* are bound to rest from their ordinary business, that they may wholly spend every seventh Day in the solemn Worship, and onely service of God their Creator and Redeemer, but in the

substance of the fourth Commandment, there is not found one word of any Ceremony.

*Object.*

The chief Objections against the morality of the *Sabbath* are three :

Gal. 4. 10.

1. That of *Paul* to the *Galatians*, Ye observe days, and months, and times, and years, &c. But there the Apostle condemns not the *Moral Sabbath* ( which we call the *Lord's Day*, and which he himself ordained according to *Christ's* Commandment, in the same Churches of *Galatia* and *Corinth*, and kept himself in other Churches ) but he speaks of the Jewish days, and times, and years, and the keeping of the Sabbath on the seventh Day from the Creation, which he termeth *shadows of things to come*, abolish'd now by *Christ the Body*, and in the Law are called *Sabbaths*, but distinguished from the *Moral Sabbaths*.

1 Cor. 16. 1.  
& 14. 37.  
Acts 20. 7.

Col. 2. 11.  
Lev. 23. 37,  
38.

*Object.*

Col. 2. 16.

2. That of *Paul* to the *Colossians*, Let no man therefore condemn you in meat and drink, or in respect of an Holy day, or of the new Moon, or of the Sabbath days. But here the Apostle meaneth the Jewish ceremonial Sabbaths, not the Christian *Lord's Day*, as before.

*Object.*

Rom. 14. 5.

3. That of the same Apostle to the *Romans*, This man esteemeth one day above another day : and another counteth every day alike, &c. But *St. Paul* makes no such account. For the question there is not between *Jews* and *Gentiles*, but between the strong and weak Christians. The stronger esteemed one day above another : as appears

Rom. 15. 12.

pears, in that there was a day more commanded and received in the Church, every-where known and honoured by the name of the *Lord's Day*. And therefore Paul saith here, that *he that observed this day, observed it unto the Lord*. The observation whereof, because of the change of the *Jewish* seventh day, some weak Christians (as many now adays) thought not so necessary, so that if men (because the *Jewish* day is abrogated) will not honour and keep holy the *Lord's Day*, but count it like unto other days, it is an Argument, saith the Apostle, of their weakness, whose infirmity must be born, till they have time to be further instructed and perswaded. Other Objections are frivolous, and not worth the answering.

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*The true manner of keeping holy the  
Lord's Day.*

**N**OW the sanctifying of the Sabbath consists in two things : First, *In resting from all servile and common business pertaining to our natural life*. Secondly, *In consecrating that rest wholly to the service of God, and the use of those holy means which belong to our spiritual life*.

For the first.

Exod. 31.  
12, 13.

I. The service and common work, from which we are to cease, are generally all civil works from the least to the greatest. More particularly,

Exod. 31.  
15, &c.

First, From all the works of our Calling, though it were reaping in the time of Harvest.

Exod. 34. 21.  
Neh. 13. 15.  
Jer. 17. 21,  
22, 27.  
Deut. 5. 14.

Secondly, From carrying burthens as Carriers do, or riding abroad for profit or for pleasure: God hath commanded that the Beasts should rest on the Sabbath-day, because all occasions of travelling or labouring with them should be cut off from Man. God gives them that day a Rest, and he that without necessity deprives them of their rest on the Lord's Day, the groans of the poor tired Beasts shall in the Day of the Lord rise up in Judgment against him. Likewise such as spend the greatest part of this Day in trimming, painting, and pampering of themselves like Jezebels, doing the Devils work upon God's Day.

Rom. 8. 22.  
Deut. 21. 4.  
1 Cor. 9. 9.

Neh. 13. 15,  
16, 19.

Thirdly, From keeping of Fairs, or Markets, which for the most part God punisheth with Pestilence, Fire, and strange floods.

Apoc. 1. 19.

Fourthly, From studying any Books or Science, but the holy Scriptures and Divinity. For study must be to be ravished in spirit on the Lord's Day. In a word, thou must on that Day cease in thy Calling to do thy work, that the Lord by his calling, may do his work in thee. For whatsoever is gotten by common working on this day,

day shall never be blessed of the Lord; but it will prove like *Achan's* gold, which being got contrary to the Lord's Commandment, brought the fire of God's curse upon all the rest that he had lawfully gotten. And if Christ scourged them as *thieves*, who bought and sold in his *Temple* (which was but a *Ceremony* shortly to be abrogated) is it to be thought that he will ever suffer those to escape unpunished; who (contrary to his Commandment) buy and sell on the Sabbath-day, which is his perpetual Law? Christ called such sacrilegious Thieves; and as well may they steal the *Communion Cup* from the Lord's Table, as steal from God the chiefest part of the Lord's Day to consume it in their own *lusts*. Such shall one day find the *Judgment of God* heavier than the Opinions of Men.

Fifthly, From all *recreations* and *sports*, which at other times are lawful: for if lawful works are forbidden on this Day, much more lawful sports, which do more steal away our affections from the contemplation of heavenly things, than any bodily work or labour. Neither can there be (unto a man that *delighteth* in the Lord) any greater *delight* or *recreation* than the sanctifying of the Lord's Day. For can there be any greater joy for a *person condemned*, than to come to his Prince's house, to have his pardon sealed? for one that is *deadly sick*, to come to a Physician that can cure him? or for a *Prodigal Child*, that  
fed

Isa. 58. 13, 14.

Psalms 37. 4.

fed on the husks of swine, to be admitted to eat the bread of life, at his *Fathers Table*; or for him who fears for sin the tydings of Death, to come to hear from God the assurance of eternal life; If thou wilt allow thy self or thy servant Recreation, allow it in the six days which are thine, not on the Lord's Day, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be used on this Day; but so far as it may help the *Soul* to do more cheerfully the *service* of God.

Ephes. 5. 18,  
19.

Sixthly, from *gross feeding, liberal drinking* of Wine, or strong Drink, which may make us either *drowsie*, or *unapt* to serve God with our hearts and minds.

Rom. 3. 11.  
Deut. 28.

47.  
Isa. 58. 13.

Seventhly, from all talking about worldly things, which hinder the sanctifying of the Sabbath, more than working: seeing one may *work alone*, but cannot *talk*, but with others.

He that keeps the Sabbath, only by resting from his ordinary *work*, keeps it but as a *Beast*. But rest on this Day, is so far commanded to Christians, as it is an help to *sanctification*, and *labour* so far forbidden, as it is an impediment to the outward and inward *worship* of God.

If then those recreations, which are *lawful* at other times, are on the *Sabbath* not *allowed*, much more those that are altogether at all times unlawful. Who without mourning can endure to see a Christian keep the Lord's Day, as if he celebrated a feast rather to *Bacchus*, than to the honour of

of the Lord Jesus the Saviour and Redeemer of the World? for having served God but an hour in outward shew, they spend the rest of the Lord's Day, in *sitting down to eat and drink, and rising up to play*. First *balasting* their bellies with *eating and drinking*; and then *feeding* their lusts with *playing and dancing*. Against which profanation all holy Divines, both *old and new*, have in their times most *bitterly* inveighed: insomuch that St. Aug. affirmeth, *that it was better to plough than to dance on the Sabbath Day*.

Now in the Name of Almighty God, who rested, having created Heaven and Earth, and of his Eternal Son Jesus the Redeemer of his Church, who shall shortly come on the dreadful Day of doom, to judge all men according to the obedience which they have shewed to his Commandments; I require thee, who readest these words as thou wilt answer before the face of Christ, and all his holy Angels at that day, that thou better weigh and consider whether *Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chess-playing, Bowling, Shooting, Bear-baiting, Carousing, Tipling, and such other fooleries of Robin-hood, Morrice-dancers, wakes, and May-games*, be exercises that God will bless and allow on the Sabbath Day? And seeing that no action ought to be done that Day, but such as whereby we either *bless God*, or look to receive a *blessing* from God, how darest thou do those things on that blessed Day, on which thou darest

not

1 Cor. 10. 7.  
Exod. 31. 9,  
18, 19.

Melius enim  
arare quam  
saltare in  
Sabbato.  
Aug. in Tit.  
Psalm 91.

Acts 12. 31.  
Rom. 2. 12,  
&c.  
2 Theff. 2.  
8, &c.



not pray to God to bestow a blessing on it to thy use ? Hear this and tremble at this, *O prophane youth, of a prophane age !*

O heart all frozen, and void of the feeling of the grace of God ! that having every day in six, every hour in every day, every *minute* in every hour, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment ! yet canst not find in thy corrupt and irreligious heart, to spend in thy Master's service that *one day* of the week which he hath reserved for his own praise and worship ! Let men in defence of their prophaneness *object* what they will, and *answer* what the Devil puts in their mouths : yet I would wish them to remember that seeing it is an ancient Tradition in the Church, that the Lord's *second coming* shall be upon the *Lord's Day*, how little joy they should have to be taken in those carnal sports to please themselves ; when their Master should find them in spiritual exercise, serving him. The prophaneſt wretch would then wish rather to be taken kneeling at prayers in the Church, than skipping like a Goat in a dance. If this cannot move, yet I would wish our impure Gallants to remember, that whilst they thus dance on the Lord's Day, (contrary to the *Lord's Commandments*) they do but dance about the *Pits brink* ; and they know not which of them shall first fall therein : whereinto being once fallen without repentance

Lactan. lib.  
7. cap. 1.

penitance, no greatness can exempt them from the vengeance of that great God, whose Commandment (contrary to their knowledg and conscience) they do thus presumptuously transgress. If then God's Commandments cannot deterre thee, nor God's Word advise thee; I say no more but what Saint John said before me, <sup>1</sup> He which is filthy, let him be filthy still.

For the second.

2. The consecration of the Sabbath rest, consists in performing three sorts of Duties: First, before, Secondly, at, Thirdly, after the publick exercises of the Church.

The Duties to be performed before the publick Exercises, are;

1. To give over working betime, on the Eve, that thy Body may be the more refreshed, and thy mind the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy self, and thy Servants, being tired with labour and watching the night before, are so heavy, that when you should be serving God, and hearing what his Spirit saith to his Church for your Souls instruction, you cannot hold up your heads for sleeping; to the dishonour of God, the offence of the Church, and the shame of your selves; therefore the Lord commands us not only to keep Holy, but also to remember afore-hand the Sabbath Day. to keep it holy, by preparing our hearts, and removing all business that might hinder

<sup>1</sup> Apoc. 22.

II.

This was the last and heaviest curse that St. John wished spiritual Babylon.

Apoc. 2. &

Isa. 56. 2,  
&c. And 58.  
13, &c.

hinder us to consecrate it; *as a glorious Day unto the Lord*. Therefore whereas the Lord in the other Commandments, doth but either *bid or forbid*: he doth both in this Commandment, and that with a special *memorandum*. As if a Master would charge his Servant to look well unto *ten things*, of great trust, but to have a more *special* care to remember one of those ten for divers weighty reasons: should not a faithful Servant that loves his Master, shew a more *special* care unto that thing above all other business.

Exod. 16.  
23, &c.

Thus *Moses* taught the people o're night to remember the Sabbath; and it was a holy custom among our *forefathers*, when at the ringing to prayer on the Eve before, the *husbandman* would give over his labour in the field, and the *Tradesman* his work in the shop, and go to the Evening prayer in the Church, to prepare their Souls, that their minds might more cheerfully attend God's worship on the Sabbath Day.

Exod. 5. 15.  
1 Cor. 7. 5.  
Gen. 35. 2.  
1 Thess. 4. 3.  
1 Sam. 21. 5.  
Exod. 9. 16.  
Psalm. 19. 12.  
Eccles. 5. 1.

2. To possess that night *thy Vessel in holiness and honour*: that thou mayst present thy Soul *more purely* in the sight of God the next morning.

3. To rise up early in the *Morning* on the Sabbath Day. Be careful therefore to rise sooner on this day than on other days; by how much the service of God is to be preferred before all earthly businesses. For there is no *Master* to serve so good as God: and in the end, *no work* shall be better rewarded than his *service*.

4. When

4. When thou art up, consider with thy self what an *impure* Sinner thou art; and into what a holy place thou goest to appear, before the most *holy* God, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church, what *grievous* sins thou hast committed the *week past*; *confess* them unto God, and earnestly pray for the pardon and forgiveness of them, and so reconcile thy self with God in Christ. *Renew* thy *vows* to walk more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray that thou mayst have *grace* to hear the *word of God*, read and preached, with *profit*; and that thou mayst receive the holy *Sacrament* with comfort, (if it be Communion-day) that God by his *holy Spirit* would assist the Preacher to speak something that may *kill thy sin*, and *comfort thy Soul*, which thou mayst do in this or the like sort.

Col. 1. 3.

*A Morning Prayer for the Sabbath Day.*

**O** Lord most High, O God Eternal, *all whose works are glorious, and whose thoughts are very deep; there can be no better thing than to praise thy Name, and to declare thy loving-kindness in the Morning, on the holy and blessed Sabbath Day.* For it is thy Will and Commandment, that we should sanctifie

Psal. 91. 1,  
2, 5.

I Chron. 29.  
II, &c.

7 Here thou  
mayst confess  
whatsoever  
sin of  
the last  
week clogs  
thy conscience.  
John I. 29.

sanctifie this day in thy service and praise, and in the thankful remembrance as of the *creation* of the World by the power of the *word*, so of the *redemption* of Mankind by the death of thy Son: *Thine* ( O Lord ) I confess, is greatness, and power, and glory, and victory, and praise, for all that is in Heaven and Earth is thine: *Thine is the Kingdom*, O Lord, and thou excellest as head over all. Both Riches and Honour come of thee, and thou reignest over all, and in thine hand is power, and strength, and in thine hand it is to make great, and to give grace unto a'l. Now therefore O my God, I praise thy glorious Name, that whereas I a wretched Sinner, having so many ways provoked thy Majesty to anger, and displeasure; thou notwithstanding of thy favour and goodness ( passing by my prophaneness and infirmities ) hast vouchsafed to add this Sabbath again unto the number of my days. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son ( whose glorious Resurrection thy whole Church celebrates this day ) to pardon and forgive me all my sins and misdeeds. Especially, O Lord, <sup>1</sup> cleanse my Soul from those filthy sins, with the blood of thy most pure and undefiled Lamb, which taketh away the sins of the world, and let thy Holy Spirit more and more subdue my corruption, that I may be renewed after thine own Image, to serve thee in newness of life and holiness of conversation. And as of thy mercy thou hast

hast brought me to the beginning of this blessed Day : so I beseech thee, make it a day of *Reconciliation*, betwixt my *sinful Soul*, and thy *Divine Majesty*: Give me grace to make it a day of *Repentance* unto thee, that thy goodness may seal it to be a day of pardon unto me; and that I may remember, that the keeping Holy of this is a Commandment which thine *own finger* hath written; That on this Day, I might meditate on thy glorious works of our *Creation* and *Redemption*, and learn how to *know* and *keep* all the rest of thy holy Laws and Commandments. And when anon, I shall with the rest of the holy Assembly, appear before thy presence in thy House, to offer unto thee our *Morning Sacrifice of Praise*, and Prayer; and to hear what thy Spirit, by the preaching of thy Word, shall speak unto thy Servant. Oh, let not my sins stand as a cloud, to stop my prayers from ascending unto thee, or to keep back thy Grace from descending by thy Word into my heart. I know, O Lord, and tremble to think, that *three parts* of the good seed falls upon bad ground. O let not my heart be like the *High-way*, which through hardness, and want of true understanding receives not the seed, till the evil one cometh and catcheth it away; nor like to the *stony ground*, which heareth with joy for a time, but falleth away as soon as persecution ariseth for the Gospels sake; not like the *thorny ground*, which by the

Matth. 13.  
4, &c.  
Luke 8. 5.

Col. 4. 3.

Acts 26. 18.

1 Theff. 5.

13.

Heb. 13. 17.

1 Cor. 11. 10.

Ephes. 3. 10.

1 Pet. 1. 12.

the cares of this world, and the deceitfulness of Riches, choaketh the word which it beareth, and maketh it altogether unfruitful. But that like unto the good ground, I may hear thy Word, with an honest and good heart, understand it, and keep it, and bring forth fruit with patience in that measure that thy Wisdom shall think meet for thy glory and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the Door of utterance unto thy faithful Servant, whom thou hast sent unto us to open our eyes, that we may turn from darkness to light, and from the power of Satan unto God: that we may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ. And give me grace to submit my self unto his Ministry, as well when he terrifieth me with judgments, as when he comforteth me with thy mercies, and that I may have him in singular love for his works sake; because he watcheth for my Soul, as he that must give account for the same unto his Master. And give me grace to behave my self in the holy Congregation with comeliness and reverence as in thy presence, and in the sight of thy holy Angels. Keep me from drowsiness & sleeping, and from all wandring thoughts and worldly imaginations: sanctifie my memory, that it may be apt to receive, and firm to remember those good and profitable Doctrines which shall be taught unto us out of thy Word. And that through the assistance of thy holy



holy Spirit, I may put the same lessons in practice, for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy Name. And that this day, which godless and prophane persons spend in their own lusts and pleasures, I (as one of thy obedient servants) may make my *chief delight to consecrate it to thy glory and honour; not doing mine own ways, nor seeking mine own will, nor speaking a vain word; but that ceasing from the works of sin, as well as from the works of mine ordinary Calling, I may through thy blessing, feel in my heart the beginning of that eternal Sabbath, which in unspeakable joy and glory I shall celebrate with Saints and Angels to thy praise and worship, in thy heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the Name and mediation of my Lord Jesus, in that form of prayer which he hath taught me.*

Isa. 58. 13.

Isa. 66. 33.

*Our Father which art in Heaven, &c.*

Having thus in private prepared thine own Soul, if thou hast the charge of a Family, call all thy *Houſhold* together, read a Chapter, and pray as in the Week-days: but remember so to dispatch these *private preparations* and Duties, as that thou and thy Family may be in the Church before the beginning of Prayers. Else your private exercises are rather an *hindrance* than a *preparation*. And as thou and thy *Houſhold* do go in all reverence

to

towards the Church let every one meditate thus with himself.

*Things to be meditated as thou goest to the Church.*

Psal. 10. 4.

**T**hat thou art going to the Court of the Lord, and to speak with the great God by Prayer, and to hear his Majesty speak unto thee in his word: and to receive his blessing on thy Soul, and thy honest labour, in the six days last past.

Psal. 42. 1, 2.

Psal. 84. 10.

2. Say with thy self by the way, *As the Hart brayeth for the Rivers of water, so panteth my soul after thee, O Lord, my soul thirsteth for God, even for the living God: when shall I come and appear before the presence of God? For, a day in thy Court is better than a thousand elsewhere, I had rather be a Door-keeper in the house of my God, than to dwell in the Tabernacles of wickedness. Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship towards thy holy Temple.*

Psal. 5. 7.

Gen. 28. 16,  
17.

3. As thou enterest into the Church, say, *How fearful is this place! this is none other but the House of God, this is the Gate of Heaven, surely the Lord is in this place: God is in this people indeed.* And prostrating

1 Cor. 14.  
25.

Psal. 26. 8.

with thy face downward, being come to thy place, say, *O Lord, I have loved the habitation of thy House, and the place where thy honour dwelleth: One thing therefore have I desired of thee that I will require, even that I may dwell in thy House all the days of my life, to behold thy beauty, and to visit*

Psal. 27. 6.

visit thy Temple ; therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voyce, O Lord, when I cry : have mercy also upon me, and hear me. Doubtless kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the House of the Lord. And this is that preparation or looking to our feet, whereto Solomon adviseth us , before we enter into the House of God.

Psal. 27. 5.

Psal. 23. 6.

Eccles. 5. 1.

The second sort of Duties, which are to performed at the time of the Holy Assembly.

**W**hen Prayers begin , lay aside thine own private Meditations; and let thine heart joyn with the Minister and the whole Church, as being one body of Christ, and because that God is the God of order, he will have all things to be done in the Church with one heart, and accord; and the exercises of the Church are common and publick. It is therefore an ignorant pride, for a Man to think his own private prayers more effectual than the publick prayers of the whole Church. Solomon therefore adviseth a Man not to be rash to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of kneeling, standing, sitting, and such indifferent Ceremonies ( for the avoiding of scan-

1 Cor. 12. 12.  
Acts. 1. 2, 46.  
& 4. 32.

Ezek. 1. 1.

Ezek. 46. 10.  
Psal. 110. 3.

Cum Romam venio, jejuno Sab-  
bato: cum hic sum, non  
jejuno: Sic & tu ad  
quam forte Ecclesiam  
veneris, ejus morem ser-  
va, si cuiquam non  
vis esse scandalum,  
nec quendam  
quam tibi.  
Ambr. conf.  
Aug. ep. ad  
Januar.  
Luke 4. 20.  
Luke 19. 48.

scandal, the continuance of *Charity*, and in testimony of thine *obedience* ) conform thy self to the manner of the Church wherein thou livest.

Whilst the Preacher is expounding, and applying the Word of the Lord, look upon him ; for it is a great help to stir up thine attention, and to keep thee from wandering thoughts : So the eyes of all that are in the Synagogue, are said to be fastened on Christ whilst he preached : and all the people hanged upon him when they heard him. Remember that thou art there as one of Christ's Disciples, to learn the knowledge of Salvation, by the remission of sins, through the tender mercy of God, Luke 1. verse 77.

Be not therefore in the School of Christ like an idle Boy in a Grammar-School, that often heareth, but never learneth his lesson : and still goeth to School, but profiteth nothing. Thou hast it in a Child, Christ detesteth it in thee. To the end therefore that thou mayst the better profit by hearing, mark

1. The coherence, and application of the Text.
2. The chief sum or scope of the Holy Ghost in that Text.
3. The division or parts of the Text.
4. The Doctrines, and in every Doctrine the proofs, the reasons, and the uses thereof.

A method of all others easiest for the people ( being accustomed thereto ) to help them to remember the Sermon : and therefore much wished to be put in practice

practice of all faithful Pastors, who desire to edifie their people in the knowledge of God and his true Religion.

If the Preachers method be too *curious* or *confused*, then labour to remember,

1. *How many things he taught, which thou knewest not before, and be thankful.*

2. *What sins he reprov'd, whereof thy conscience tells thee that thou art guilty, and therefore must be amended.*

3. *What Vertues he exhorted unto, which are not so perfect in thee; and therefore endeavour to practise them with more zeal and diligence.*

But in hearing, apply every speech as spoken to thy self, rather by God than by Man; and labour not so much to hear the word of the Preacher sounded in thine ear, as to feel the operation of the Spirit, working in thy heart. Therefore it is said so often, *Let him that hath an ear, hear what the Spirit speaks to the Church.* And *Did not our hearts burn within us, whilst he opened unto us the Scriptures?* And thus to hear the Word hath a <sup>1</sup> blessing promised thereto. It is the acceptable <sup>2</sup> sacrificing our selves unto God. It is the <sup>3</sup> surest note of Christ's Saints, the <sup>4</sup> truest mark of Christ's sheep, the <sup>5</sup> apparentest sign of God's Elect; the very blood, as it were, which uniteth us to be the <sup>6</sup> spiritual kindred, brethren, and sisters of the Son of God. This is the best art of memory for a good Hearer.

When the Sermon is ended, 1. Beware

N

thou

Isa. 2. 3.  
Acts 10. 33.  
1 Cor. 17. 25.  
Gal. 4. 14.  
1 Thes. 2. 13.  
Apoc. 2. 7.  
Luke 24. 32.

<sup>1</sup> Luke 11. 28.  
<sup>2</sup> Rom. 15. 6.  
<sup>3</sup> Deut. 33. 3.  
<sup>4</sup> John 10. 17.  
<sup>5</sup> John 8. 17. & 18. 37.  
<sup>6</sup> Luke 8. 21.  
Mark 3. 33.

Ezek. 46. 12.

Luke 10. 16.  
Num. 6.  
23, 25.

thou depart not like the *nine Lepers*, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an *After-prayer*. and singing of a Psalm: and when the blessing is pronounced, stand up to receive a part therein, and hear it, as if Christ himself ( whose Minister he is ) did pronounce the same unto thee; for in this case it is true, *He that heareth you, heareth me*, and the Sabbath Day is *blest*, because God hath appointed it to be the Day, wherein by the mouth of his Ministers, he will bless his people which hear his word, and glorifie his Name. For though the Sabbath Day in it self be no more blest than the other six days; yet ( because the Lord hath appointed it to *holy uses* above others ) it doth as far excel the other days of the week, as the *consecrated bread* ( which we receive at the Lord's Table ) doth the *common bread* which we eat at our *own Table*.

2. If it be a Communion day, draw near to the Lord's Table in the *wedding garment* of a faithful and penitent heart, to be partaker of so Holy a Banquet.

And when Baptism is to be administered, stay, and behold it with all reverent attention, that so thou mayst, First, shew thy reverence to God's Ordinance. Secondly, that thou mayst the better consider thine *own ingrafting* into the visible body of Christ's Church, and how thou *performest* the *vows* of thy new Covenant. Thirdly, that thou mayst repay thy debts in praying

ing for the Infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the *inward* effects of Baptism, by his *Blood* and *Spirit*. Fourthly, That thou mayst *assist* the Church in praising God for *grafting* another Member into his *Mystical Body*. Fifthly, that thou mayst prove whether the effects of Christ's death *killeth* sin in thee, and whether thou be *raised* to newness of life by the *virtue* of his *Resurrection*: And so to be humbled for thy *wants*, and to be thankful for his *grace*. Sixthly, To shew thy self to be a Freeman of Christ's *corporation*, having a voice or consent in the admission of others into that Holy Society.

3. If there be any *collection* for the poor, freely without *grudging* bestow thine Alms as God hath *blessed* thee with ability.

2 Cor. 6. 4.  
2 Cor. 9. 5;  
6, 7, &c.

And thus far of the Duties to be performed in the holy Assembly.

*Now of the third sort of Duties, after the Holy Assembly.*

**A**S thou returnest home, or when thou art entred into thy house, *meditate* a little while upon those things which thou hast heard; And as the *clean* beasts which *chew* the cud, so must thou bring again to thy remembrance that which thou hast heard in the Church: And then kneeling down, turn all to prayer: beseeching God to give such a blessing to

Lev. 11. 3.



Pſalm 119.

18.

Mat. 13. 19.

Job 31. 17, 18.

Heſt. 9. 21.

Deut. 15.

10, &amp;c.

Matth. 25.

35, &amp;c.

If thou be a private man, either perform theſe holy Duties by thy ſelf, or joyn with ſome godly Family in the performance of them.

theſe things which thou haſt heard, that they may be a *direction* to thy life, and a conſolation unto thy Soul : For till the Word be made thus our own, and as it were cloſe hidden in our hearts, we are in danger leſt Satan ſteal it away, and we ſhall receive no profit thereby. And when thou goeſt to Dinner, in that reverent and thankful manner before preſcribed, remember, according to thine ability to have one or more poor Chriſtians, whoſe hungry bodies may be reſreſhed with thy meat: imitating holy *Job*, who proteſted that *he did never eat his morſels alone without the good company of the poor and fatherleſs* : that is the Commandment of Chriſt our Maſter, *Luke 14. 13.* Or at leaſtwiſe, ſend ſome part of thy Dinner to the poor, who lies ſick in the back-Lane without any food : For this will bring a bleſſing upon all thy works and labours ; and it will one day more rejoice thy Soul, than it doth now reſreſh his body, when Chriſt ſhall ſay, unto thee, *O bleſſed Child of God, I was an hungred, and thou gaveſt me meat, &c. And for as much as thou haſt done it for my ſake, to the leaſt of theſe my Brethren, I take it in good part, as if thou haſt done it to mine own ſelf.*

When Dinner is ended, and the Lord praized, call thy Family together, examine what they have learned in the Sermon: commend them that do well, yet diſcourage not them whoſe memories and capacities

pacities are weaker, but rather help them : for their will and minds may be as good. Turn to the Proofs which the Preacher alledged, and rub those good things over their memories again. Then sing a Psalm or more. If time permit ; thou maist teach and examine them in some part of the *Catechism*, conferring every point with the proofs of the holy Scripture. This will both increase our knowledg, and sharpen our memory : seeing by experience we find that in every Trade they who are most exercised, are ever best expert. But in any wise remember so to dispose all these private exercises, as thou maist be with the first in the holy Congregation at the *Evening Exercise* ; where behave thy self in the like Devotion and Reverence, as was prescribed for the holy exercise of the Morning.

After *Evening Prayer*, and at thy Supper, behave thy self in the like religious and holy manner, as was formerly prescribed. And either before or after Supper, if the season of the Year, and the weather do serve,

1. walk in the *Fields*, and meditate upon the *works* of God ; for in every  *Creature* thou maist read, as in an open Book, the *Wisdom*, *Power*, *Providence*, and *Goodness* of Almighty God. And how that none is able to make all these things in the variety of their forms, virtues, beauties, life, motions, and qualities, but our most Glorious God.

Acts 17. 11.  
Heb. 5. 14.  
Matth. 6. 30.  
James 5. 13.  
Deut. 7. 30.  
Heb. 6. 1.

Heb. 5. 14.

Psalm 92. 5.  
& 13. 2, &c.  
& 8. 13, &c.  
Rom. 1. 19.  
20.  
Presentem  
narrat que-  
libet herba  
Deum.  
Isa. 40. 26.

Pſalm 8.

2. Conſider how *gracious* he is, that made all theſe things to *ſerve* us.

3. Take occaſion hereby to ſtir up both thy ſelf and others to *admire* and *adore* his *Power*, *wiſdom*, and *Goodneſs*: and to think what *ungrateful* Wretches we are, if we will not ( in all obedience ) ſerve, and honour him.

Mat. 25. 35.  
James 5. 14.  
&c.

4. If any *Neighbour* be ſick, or in any heavineſs, go to *viſit* him; if any be ſaln at variance, help to reconcile him.

To conclude, *three ſorts* of works may lawfully be done on the Sabbath Day.

Matth. 11. 5.  
Acts 12.

2 Kings 4.  
22.

Matth. 22.  
17, 19.  
Numb. 10.  
2, 3.

1. Works of *Piety*, which either directly concern the *ſervice* of God, though they be performed by *bodily* labour: as under the Law, the *Prieſts* did labour in *killing* and *dreſſing* the *Sacrifices*, and burning them on the Altar, and Chriſtians under the Goſpel, when they travel far to the places of God's worſhip, it is but a Sabbath days journey, like to that of the *Shunamite* who travelled from home to hear the Prophet on the Sabbath Day, becauſe ſhe had no teaching near her own dwelling. And the Preacher, though he laboureth in the *ſweat* of his *brows*, to the wearying of his body, yet he doth but a Sabbath days work. For the holy end ſanctifieth the work, as the Temple did Gold, or the Altar the gift thereon. Or elſe ſuch bodily labour whereby the people of God are aſſembled to his worſhip, as the ſounding of Trumpets under the Law, or the ringing of Bells under the Goſpel.

2. Works

2. Works of *Charity* as to <sup>1</sup> save the life of a Man, <sup>2</sup> or of a beast, to <sup>3</sup> fodder, water, and dress Cattel; to make honest <sup>4</sup> provision of meat and drink to refresh our selves, and to <sup>5</sup> relieve the poor, to visit the sick, to make <sup>6</sup> collection for the poor, and such like.

3. Works of necessity; not feigned, but present and imminent, and such as could not be prevented before, nor cannot be deferred unto another day. As to resist the invasion of Enemies, or the robberies of Thieves, to quench the rage of fire, and for Physicians to stanch or let blood, or to cure any other desperate disease; and for Midwives to help Women in labour: Mariners may do their labour; Souldiers being assailed may fight, and <sup>7</sup> Posts may ride for the publick good, and such like. On these or the like occasions a man may lawfully work. Yea, and when they are called, they may upon any of these occasions go out of the Church, and from the holy exercises of the Word and Sacraments, provided always that they be humbled that such occasions fall out upon that day and time; and that they take no money for their pains on that day, but only for their stuff, as in the fear of God, and conscience of his Commandments.

When the time of rest approacheth, retire thy self to some private place, and knowing that in the state of corruption no man living can sanctifie a Sabbath in that spiritual manner that he should, but

<sup>1</sup> 1 Kings  
17. 8.  
<sup>2</sup> Mark 3. 4.  
<sup>3</sup> Mat. 12. 13.  
<sup>4</sup> Luke 13.  
15.  
<sup>5</sup> Mat. 12. 1.  
Hof. 9. 12.  
2 Cor. 11.  
22, 24.  
<sup>6</sup> 1 Cor. 16. 1.

<sup>7</sup> Nuncius  
præcept ex-  
cipitur à  
Sabbato.  
Jud. Com-  
ment. sup.  
Num. 13. 3.

that he commits many breaches thereof in his *thoughts, words, and deeds*, humbly crave pardon for thy *defects*, and reconcile thy self to God, with this or the like *Evening Sacrifice*.

*A private Evening Prayer for the  
Lord's Day.*

<sup>1</sup> Isa 61. 3.

<sup>2</sup> Gen. 18. 27.

<sup>3</sup> Heb. 12.

29.

<sup>4</sup> Job 21. 18.

<sup>5</sup> Psal. 51. 3.

<sup>6</sup> Zac. 3. 1, 2.

<sup>7</sup> 1 Cor. 11.

18.

2 Sam. 6. 22.

Luke 15. 2.

Psal. 106. 17.

2 Pet. 2. 4.

**O** Holy, <sup>1</sup> Holy, Holy, Lord God of Sabbath, Suffer me who am but <sup>2</sup> dust and ashes, to speak unto thy most glorious Majesty. I know that thou art a <sup>3</sup> consuming fire, I acknowledg that I am but withered <sup>4</sup> stubble; My <sup>5</sup> sins are in thy sight, and Satan <sup>6</sup> stands at my right hand to accuse me for them; I come not to excuse, but to <sup>7</sup> judg my self worthy of all those judgments which thy Justice might most justly inflict upon me a wretched creature, for my sins and transgressions. The number of them is so great, the nature of them is so grievous, that they make me seem vile in mine own eyes, how much more loathsome in thy sight? I confess they make me so far from being worthy to be called thy Son, that I am altogether unworthy to have the name of thy meanest Servant. And if thou shouldst but recompence me according to my desert, the Earth (as weary of such a sinful burthen) should open her mouth and swallow me up, like one of Dathan's Family, into the bottomless pit of Hell. For if thou didst not spare the natural branches, those Angels of glorious excellency

lency, but hurledst them down from the heavenly habitations into the pains of hellish darkness, to be kept unto damnation, when they sinned but once against thy Majesty, and didst expel our first Parents out of Paradise, when they did but transgress one of thy Laws; alas, what vengeance may I expect, who have not offended in one sin onely, heaping daily sin upon sin, without any true repentance, *drinking iniquity as it were water*, ever pouring in, but never pouring out any filthiness: and have transgressed not *one*, but *all* thy holy Laws and Commandments? Yea, this present day which thou hast straightly commanded me to keep holy, to thy praise and worship, I have not so religiously kept, and observed, nor prepared my Soul in that holiness and chastity of heart, as was fit to meet thy blessed Majesty in the holy Assembly of the Saints. I have not attended to the Preaching of the Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion, that I should. For though I was present at those Exercises in my body; yet Lord, I was overtaken with much drowsiness. And when I was awake, my mind was so distracted and carried away with vain and worldly thoughts, that my Soul seemed to be absent, and out of the Church. I have not (so duly as I should) meditated with my self, nor conferred with my Family, upon those good instru-

Gen. 3. 13.

Rom. 2. 5.

Job 5. 10.

' Here confess whatsoever fault thou hast done that day by omission or commission, and then fetching from thy heart a deep sigh, say,  
 Psal. 103. 6.  
 James 2. 12.  
 Rom. 5. 22.

tions which we have heard and received out of thy holy Word, by the publick Ministry. For default whereof, Satan hath stoln the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my Family doth not thrive in knowledg and sanctification under my government, as they should. Though I know where many of my poor Brethren live in want and necessity, and some in pain, and comfortless; yet I have not remembered to relieve, the one with my Alms, nor the other with my Consolation: but I have feasted my self; and satisfied mine own lust. I have spent the most part of the day in *idle talk, vain sports, and exercises*: yea Lord, I have, *&c.* And for all these my sins my conscience cries *guilty*, thy Law *condemns me*, and I am in thy hand to receive the *sentence* and curse that is due to the wilful breach of so holy a Commandment. For what if I am by the *Law* condemned? Yet, Lord, thy *Gospel* assures me that thy mercy is above all thy works, that thy grace transcends thy *Law*, and thy goodness delighteth there to *Reign*, where sins do most *abound*. In the multitude therefore of the *mercies* and *merits* of *Jesus Christ my Saviour*, I beseech thee, O Lord, (who despisest not the sighings of a contrite heart, nor desirest the death of a penitent sinner) to pardon and



and forgive me all these my sins, and all the errours of this day, and of my whole life; and free my soul from that Curse and Judgment which is due unto me for them. Thou that didst justify the contrite *Publican* for four words of confession, and receivedst the *Prodigal child* (when he had spent all the stock of grace) into favour, upon his repentance, pardon my sins likewise, O Lord, and suffer me not to perish for my transgression. O spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all *Publicans, Harlots, and Sinners*, that upon repentance sued to thee for grace? Shall I alone be excluded from thy mercy? Far be it from me to think so: for thou art the same God of mercy unto me, that thou wast unto them, and thy *compassions never fail*: Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe justice against me a Sinner; but execute thy long-suffering in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but onely those *bloody wounds, bitter Death and Passion*, which thy blessed Son, my only Saviour, hath suffered for me. Him (in whom only thou art well pleased) I offer unto thee, for all my sins, wherewith thou art displeased. He my Mediator, the request of whose blood, *speaking better things than that*  
of

Ezek. 33. 11.

Luke 18. 13.

Matth. 2.  
31, 32.

James 3. 22.

Heb. 12. 24.

of *Abel*, thy mercy can never gain-say; illuminate my understanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day and at other times have been taught me out of thy holy Word; that I may remember thy Commandments to keep them, thy Judgments to avoid them, and thy sweet Promises to rely upon them in time of misery and distress. And now, O Lord, I resign my self to thy most holy Will; O receive me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by Calling, and Creation. And give me grace so to keep holy thy Sabbath in this life, as that (when this life is ended) I may with all thy Saints and Angels celebrate an *eternal Sabbath of joy* and praise, to the honour of thy most holy Name, in thy heavenly Kingdom for evermore. *Amen.*

And then calling thy Family together, shut up the Sabbath with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will give thee that night a *more sweet and quiet rest than ordinary*, and prosper thee the better in all thy labours of the week following.

Thus far of the ordinary Practice of Piety, both in private and publick.

*Now*

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.

THE extraordinary Practice of Piety consists, either in Fasting or Feasting.

I. Of the Practice of Piety in Fasting.

There are divers kinds of Fasting: First, a constrained Fast, as when men either have not food to eat, as in the <sup>1</sup> famine of Samaria: or having food cannot eat it for heaviness or sickness: as it befel them who were in the <sup>2</sup> ship with Saint Peter. This is rather Famine than Fasting.

Secondly, A natural Fast, which we undertake Physically, for the health of our body.

Thirdly, A civil Fast, which the Magistrate enjoineeth for the better maintenance of the Common-wealth, that by using Fish as well as Flesh, there may be greater plenty of both.

Fourthly, A miraculous Fast, as the forty days Fast of Moses and Elias, the types: and of Christ the substance. This is rather to be admired than imitated.

Fifthly, A daily Fast, when a man is careful to use the Creatures of God with such moderation, that he is not made heavier, but more chearful to serve God, and to do the duties of his Calling. This is especially to be observed of Ministers and Judges.

Sixthly, A religious Fast, which a man volun-

Jejunium.

I Coactum.

<sup>1</sup> 2 Kings 6. 26.

<sup>2</sup> Acts 27.

33.

2. Physicum. Nihil periculosius habitudine corporis extreme bonae: detrahenda sunt ergo per jejunium redundantia, ne natura suo pondere fracta succumbat: Basil. hom. 1.

3. Politicum.

4. Miraculosum.

5. Quotidianum.

1 Tim. 3. 3.

Tit. 2. 3.

Prov. 31. 4, 5.

6. Religiosum.

2 Cor. 6. 4, 5.

voluntarily undertakes, to make his body and Soul the fitter to pray more fervently unto God upon some extraordinary occasion. And of this Fast only we are to treat. The *Religious Fast* is of two sorts, either *private* or *publick*.

### 1. Of a private Fast.

**T**HAT we may rightly perform a private Fast, four things are to be observed: First, the *Author*; Secondly, the *Time*, and *Occasion*; Thirdly, the *Manner*; Fourthly, the *Ends* of private Fasting.

#### 1. Of the Author.

The first that ordained Fasting was God himself in *Paradise*, and it was the *first Law* that God made in commanding *Adam* to abstain from eating the forbidden fruit. God would not pronounce or write his *Law* without *Fasting*, and in his *Law* commands all his people to *Fast*. So doth our Saviour *Christ* teach his *Disciples* under the *New Testament* likewise. By *Religious Fasting* a man comes nearest the life of <sup>1</sup> *Angels*, and to do *God's will* on *Earth*, as it is done in *Heaven*.

Jejunium in  
Paradiso  
prescriptum  
est, reverere  
igitur jeju-  
nii canitiem.  
Basil.hom.c.  
de jejun.  
Exod.13.3.  
Lev.23.  
Matth.6.17.  
& 9.15.  
<sup>1</sup> Qui jeju-  
nat, Angelo-  
rum vitam  
vivit, & dum  
paucissimis  
contentus  
est, similitu-  
dinem, cum

illis assequitur. Basil.hom. de jejun. Natura os parvum, & guttur arctum homini dedit. Quamdiu jejunavit Adam, in Paradiso fuit, comedit, & ejectus est. Hieron.

Yea, *Nature* seemeth to teach Man this Duty, in giving him a little mouth, and a narrower throat, for *Nature* is content with a little, *Grace* with less. Neither doth *Nature* and *Grace* agree in any one

one act better than in this exercise of religious *fasting*; for it strengtheneth the *memory*, and clearerth the *mind*, illuminateth the *understanding*, and bridlerth the *affections*, mortifieth the *flesh*, and preserveth *chastity*, preventeth *sickness*, and continueth *health*; it delivereth from *Evils*, and procureth all kind of *Blessings*.

By breaking this *fast*, the Serpent overthrew the first *Adam*, so that he lost *Paradise*. But by keeping a *Fast*, the second *Adam* vanquished the Serpent, and restored us into Heaven. *Fasting* was she who covered *Noah* safe in the *Ark*, whom intemperance uncovered, and left stark naked in the *Vineyard*. By fasting, *Lot* quenched the flame of *Sodom*, whom drunkenness scorched with the fire of *Incest*. Religious *fasting* and *talking* with God, made *Moses's* face to shine before men, when *Idolatrous eating* and *drinking* caused the *Israelites* to appear abominable in the sight of God. It rapt *Elias* in an *Angelical Coach* to Heaven: when voluptuous *Ahab* was sent in a bloody *Chariot* to Hell. It made *Herod* believe that *John Baptist* should live after death by a blessed *Resurrection*: when after an intemperate life, he could promise nothing to himself but eternal death and destruction. O *Divine Ordinance* of a *Divine Author*!

Præceptum esse jejuni-  
um video,  
quibus au-  
tem diebus  
non oportet  
at jejunare  
& quibus o-  
porteat,  
præcepto.  
Domini vel  
Apostolo-  
rum non in-  
venio defini-  
tum. Aug. ad

Cassal. Ep. 86. indifferenter jejunandum, ex arbitrio, non ex imperio novæ discipline, pro temporibus & causis uniuscujusque. Ter. adver. Pŷchic. Montanus heretic. primus erat qui jejunicum leges præscripsit. Euf. Eccl. hist. 1.5. c. 17. ex Apollon.

2. Of

## 2. Of the Time.

The holy Scripture appoints no *Time* under the New Testament to fast, but leaves it unto Christians own free choice, *Rom. 14. 3. 1 Cor. 7. 5.* to fast as occasions shall be offered unto them, *Matth. 9. 14.* As when a man becomes an humble and earnest suitor unto God for the pardon of some gross sin committed; or for the prevention of some sin, whereunto a man feels himself by *Satan* solicited; or to obtain some special  *blessing* which he wants; or to avert some judgment which a man fears, or is already fallen upon himself or others: or lastly, to subdue his flesh unto his Spirit, that he may more chearfully pour forth his Soul unto God by Prayer. Upon these occasions a man may fast a <sup>1</sup> day or <sup>2</sup> longer, as his occasion requires, and the constitution of his body, and other needful affairs will permit.

<sup>1</sup> Lev. 23. 32.  
Josh. 7. 6.  
<sup>2</sup> Sam. 3. 3.  
<sup>2</sup> Hest. 4. 16.

## 3. Of the manner of a private Fast.

The true manner of performing a private Fast, consists partly in outward, partly in inward actions.

The outward actions, are, to abstain for the time that we fast, 1. From all <sup>3</sup> worldly business and labour, making your Fasting day as it were a Sabbath day, *Lev. 23. 28.* For worldly business will distract our minds from holy Devotion. 2. From all manner of food, yea from <sup>4</sup> bread and water, so far as health will permit: 1. That so we may acknowledge our own indignity

<sup>3</sup> Lev. 23.  
28, 36.  
Joel 1. 14.  
& 2. 15.  
<sup>4</sup> 2 Sam. 3.  
35.  
Ezra. 10. 6.  
Dan. 10. 3.  
Hest. 4. 16.  
Acts 9. 9.

*indignity*, as being unworthy both of *life*, and all the *means* for the maintenance thereof. That by afflicting the body, the Soul which follows the *constitution* thereof, may be the more *humbled*. 2. That so we may take a godly <sup>1</sup> *revenge* upon our selves, for abusing our liberty in the use of God's creatures. 4. That by the *hunger* of our *bodies*, through want of these *earthly* things, our Souls may learn to hunger more eagerly after *spiritual* and *heavenly* food. 5. To put us in mind, that as we abstain from *food*, which is *lawful*, so we should much more abstain from <sup>2</sup> *Sin*, which is altogether *unlawful*.

<sup>1</sup> 2 Cor. 7. ii

Thirdly, From *good* and *costly* <sup>3</sup> *Apparel*, that as the *abuse* of these puffs us with pride; so the laying aside their *lawful* use may witness our *humility*. And to this end in ancient times they used (especially in publick Fasts) to put <sup>4</sup> on *Sackcloth*, or other *coarse apparel*. The equity hereof still remaineth, especially in *publick Fasts*, at which time to come into the Assembly, with *starched bands*, *crisped hair*, *brave apparel*, and decked with *Flowers* or *Perfumes*, argueth a Soul that is neither humble before God, nor ever knew the true use of so holy an Exercise.

<sup>2</sup> Quid prodest vacare corpus ab escis, & animam replere peccatis?  
Aug. de temp. Ser.  
46.

<sup>3</sup> Exod. 33. 5, 6.

<sup>4</sup> Hest. 4. 1.  
2 John 3. 5, 6.  
Joel 1. 13.  
Mar. 11. 2.

Fourthly, From the full *measure* of <sup>5</sup> *ordinary sleep*; That thou mayst that way also humble thy body; and that thy Soul may *watch* and *pray* to be prepared for the coming of Christ. And if thou wilt break thy sleep early and late for *worldly*

<sup>5</sup> 2 Sam. 12. 16.

Joel 1. 13.  
Hest. 4. 3.  
1 Kings 21. 7.



ly gain: how much more shouldst thou do it for the service of God? And if *Ahab* (in imitation of the Gospel) did in his Fast lie in Sackcloth to break his sleep by night, what shall we think of those who on a Fasting-day will yield themselves to sleep in the open Church?

<sup>1</sup>Si sola gula peccavit, sola jejunet, & sufficit: Si verò peccaverunt & membra cetera, cur non-jejunent & ipsa? Bern. Serm. Quadr. 3.

Fifthly, and lastly, from all outward pleasures of our sense. So that as it was not the <sup>1</sup>throat only that sinned, so must not the throat only be punished: and therefore we must endeavour to make our eyes (as at all times) so especially on that day, to fast from beholding vanities, our ears from hearing Mirth, or Musick, but such as may move to mourn; our Nostrils from pleasant smells; our Tongues from lying, dissembling, and flandering; Yea, the use of the Marriage-bed must be omitted in a religious reverence of the Divine Majesty, that so nothing may hinder our true humiliation, but that all may be signs that we are unfeignedly humbled. Thus much of the outward manner.

2. The inward manner of Fasting consists in two things: 1. Repentance. 2. Prayer. Repentance hath twop arts:

1. Penitency for sins past.

2. Amendment of life in time to come.

This Penitency consists in three things: First, an inward insight of sin, and sense of misery. Secondly, a bewailing of thy vile estate. Thirdly, an humble and particular confession of all thy known sins.

1. Of

1. Of the inward insight of sin, and sense of misery.

This *sense and insight* will be effected in thee; First, by considering thy sins, especially thy gross sins, according to the circumstances of the *time* when, *place* where, *manner* how, and *persons* with whom it was committed. Secondly, the Majesty of God against whom it was done: and the *rather*, because thou didst such things against him since he became a *Father* unto thee, and bestowed so many sweet  *blessings*  in bountiful manner upon thee. Thirdly, in considering the  *curses*  which God hath threatened for thy sin, how grievously God hath plagued others for the same fault, and how that no  *means*  in Heaven or Earth could deliver thee from being  *eternally*  damned for them, had not the  *Son of God*  so lovingly died for thee. Lastly, that if God  *loves*  thee, he must chasten thee e're it belong, with some grievous  *affliction* , unless thou dost  *prevent*  him by speedy and unfeigned repentance. Let these and the like considerations so  *prick*  thy heart with sorrow, that  *melting*  for remorse within thee, it may be dissolved into a  *Fountain of tears* , trickling down thy mournful cheeks. This mourning is the beginning of  *true fasting* , and therefore oft-times <sup>1</sup> put for  *fasting* , the first and principal part for the whole action.

2. Of the bewailing of thine own state.

Bewailing or lamentation, is the pouring out

<sup>1</sup> Mat. 9. 15.  
Can the  
Children  
mourn?  
then shall  
they fast.  
And Mark  
and Luke  
for mourn  
have fast.  
Examples.  
Psal. 6. & 22.  
& 38. & 79.  
& Jeremies  
Lam.  
Joel. 2. 12, 17.  
Jer. 31. 18,  
19, 20.  
Gen. 11. 17.  
Job 39. 3.  
Psal. 147.  
Psal. 104.  
11.

out of the inward mourning of the heart, by the outward means of the voice and tears of thine eyes. With such filial earnestness and importunity in Prayer, is our heavenly Father well-pleased. Nay, when it is the fruit of his Spirit, and the effect of our Faith, he cannot be displeased with it. For if he heard the moans which extremity wrang from Ismael, and Hagar, and heareth the cry of the young Ravens, and roaring of Lions; how much rather will he hear the mournful lamentations which his own children make unto him in their misery?

3. Of the humble confession of sins.

1 Sam. 7.  
Ezek. 9, &c.  
Dan. 9.  
Neh. 8.

Prov. 28. 3.  
Psalm 32.  
3, &c.  
Psalm 51. 4.

1 John 1. 7, 9.

In this action thou must deal plainly with God, and acknowledg all the sins thou knowest, not only in general, but also in particular: this hath been the manner of all God's Children in their Fasts: First, because that without confession thou hast no promise of mercy or forgiveness of sins. Secondly, that so thou mayst acknowledg God to be just, and thy self unrighteous. Thirdly, that by the numbring of thy sins, thy heart may be the more humbled and pulled down. Fourthly, That it may appear that thou art a true penitent: for till God hath given thee grace to repent, thou wilt be more ashamed to confess thy fault, than to commit thy sin. The plainer thou dealest in this respect with God, the more graciously will God deal with thee; for if thou acknowledg thy sins,  
God

God is faithful and just to forgive thee thy sins; and the blood of Jesus Christ his Son shall cleanse thee from all thy sin.

To help thee the better to perform these three parts of Penitency, thou mayst diligently read such Chapters and portions of the holy Scriptures, as do chiefly concern thy particular sins: that thou mayst see God's curse and judgments on others for the like sins; and be the more humbled thy self.

Thus far of the first part of Repentance, which is Penitency.

The other part, which is Amendment of life, consists, First, in devout Prayer; Secondly, in devout Actions.

The devout Prayer which we make in time of Fasting, in either deprecation of evil, or craving needful good things.

Deprecation of evil, is, when thou beseechest GOD for Christ the Mediator's sake, to pardon unto thee those sins which thou hast confessed, and to turn from thee those judgments which are due unto thee for thy sins. And as Benhadad, because he heard, That the King of Israel was merciful, prostrated himself unto him with a rope about his neck; so because thou knowest that the King of Heaven is merciful, cast down thy self in his presence, in all true signs of humiliation, (especially, seeing he calleth upon thee to come unto him in thy troubles) and doubtless thou shalt find him most merciful.

1 Kings 20.  
31.

Psal. 50. 16.

The

Phil. 4. 6.  
2 Tim. 5. 5.

The *craving of needful good things* is, First, a fervent and faithful begging of God, to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to *renew* thy heart by the *Holy Ghost*, so that sin may daily *decay*, and *righteousness* more and more *increase in thee*. Lastly, in desiring a supply of *faith, patience, chastity*, and all other graces which thou *wantest*; and an increase of those which God of his mercy hath bestowed upon thee *already*.

Thus far of Prayer in Fasting.

The *devout Actions* in fasting are two: First, *Avoiding evil*. Secondly, *Doing good*.

#### I. Of avoiding Evil.

This *Abstinence from Evil*, is that which is chiefly signified by thy *Abstinence from food*, &c. and is the chief end of Fasting, as the *Ninevites* very well knew. *A day of Fast, and not fasting from sin, the Lord abhorreth*. It is not the *vacuity* of the stomach, but the *purity* of the heart that God respecteth. If therefore thou wouldest have God to turn from thee the *evil of Affliction*, thou must first turn away from thy self the *evil of Transgression*. And without this fasting from *evil*, thy *Fast* savours more noisom to God, than thy *breath* doth to *Man*. This made God so often to reject the *Fast* of the *Jews*. And as thou must endeavour to avoid all sin, so especially *that sin* wherewith thou hast provoked God, either

1 Jo. 3. 8, 10. Pulchrum est corporis jejunium cum sit animus à vitiis jejunus.  
Hier. ad Cel. Ep. 14. Jejuna à malis actibus, abstine à malis sermonibus, contine à cogitationibus pessimis.  
Cypr. in Lev. c. 10. Isa. 58. 2, &c. Za. 7. 5, 7. Non possum ferre iniquitatem & interdictionem.  
Isa. 1. 13.

ther to *shake* his rod at thee, or already to lay his chastening hand upon thee. And do this with a resolution by the assistance of God's *grace*, never to commit those sins again. For <sup>1</sup> what shall it profit a man by abstinence to humble his body, if his mind swell with pride? Or to forbear Wine and strong drink, and to be drunk with wrath and malice? Or to let no flesh go into the belly, when lyes, slanders, and ribaldry (which are worse than any meat) comes out of the mouth? To abstain from meat, and to do mischief, is the Devil's fast, who doth evil, and is ever hungry.

2. Of doing good works.

The <sup>2</sup> good works which as a Christian thou must do every day, but especially on thy Fasting Day, are either the works of Piety to God, or the works of Charity towards thy Brethren.

1. The works of Piety to God, are, the practice of all thy former Duties, in the sincerity of a good Conscience, and in the sight of God.

2. The works of Charity towards our Brethren, are, forgiving wrongs, remitting debts to the poor, that are not well able to pay; but especially in giving Alms to the poor, that want relief and sustenance. Else we shall <sup>3</sup> under pretence of godliness, practise miserableness?

jejunium & eleemosynam. Aug. Isa. 58. 6, &c. Zach. 7. 9, 20.

<sup>3</sup> Qui jejunat ut parcat, non ad Dei gloriam jejunat, sed substantiæ suæ parcat. Chrys. in Mat. Mar. 6. 9. Acts 10. 30.

like

<sup>1</sup> Quid prodest tenuari corpus abstinencia, si animus intumescit superbia?

Vinum non bibere & ira inebriari, carnibus non vesci & de ore omni esca fordidus egredi maledictum aut mendacium? Max. Episc.

Qui cibis abstinent, & mala agunt, demones imitantur, quibus culpa adest, & cibus deest. Isid.

<sup>4</sup> Vis orationem tuam volare ad cælum? Fac illi duas alas

<sup>1</sup> 2 Cor. 9. 6.  
 Jejunium  
 tuum re ca-  
 stigat, sed  
 alterum læ-  
 tificat. Aug.  
 Ser. de temp.  
 64. Accipiat  
 esuriens  
 Christus  
 quod jeju-  
 nans minus  
 accipit Chri-  
 stianus.  
 Aug. de  
 temp. Ser.  
 157. Beatus  
 qui jejunat  
 ut alat pau-  
 perem; imi-  
 tatur enim  
 Christum  
 qui animam  
 suam posuit  
 pro fratri-  
 bus suis,  
 Cyril. in  
 Lev. lib. 10.  
<sup>2</sup> 1 Sam. 15.  
 22.  
<sup>3</sup> Heb. 11. 6.  
<sup>4</sup> Rom. 14.  
 23.  
<sup>5</sup> Splendida  
 peccata.  
 Aug.

like those who will pinch their own *bet-  
 lies* to defraud their labouring *Servants*  
 of their due allowance. As therefore  
 Christ joined *Fasting, Prayer, and Alms*  
 together in *Precept*; so must you join  
 them together, like *Cornelius*, in *Practice*.  
 And therefore be sure to give at the least  
 so much to the <sup>1</sup> poor on the *Fasting day*,  
 as thou wouldst have spent in thine own  
 Diet, if thou hadst not fasted that day.  
 And remember, that *he that soweth plenteously, shall reap plenteously*, and that this  
 is a *special sowing day*. Let thy *Fasting* so  
<sup>2</sup> *assist* thee, that it may refresh a poor  
 Christian; and rejoyce that thou hast *dined*  
*and supped in another*; or rather, that  
 thou hast *feasted hungry Christ in his poor*  
*Members*.

In giving *Alms*, observe two things:  
 First, the *Rules*: Secondly, the *Rewards*:

1. *Rules in giving of Alms, and doing  
 good works.*

1. They must be done in *obedience to  
 God's Commandments*: not because we  
 think it to be good, but because God  
*requireth us* to do such and such a good  
 deed; for such <sup>3</sup> *obedience* of the worker  
 God preferreth before all *Sacrifices*, and  
 the greatest *works*.

2. They must proceed from <sup>4</sup> *Faith*, else  
 they cannot please God; Nay, without faith  
 the most *specious* works are but <sup>5</sup> *shining  
 sins*, and *Pharisees Alms*.

3. Thou must not think by thy good  
 Works and Alms, to merit Heaven, for  
 in



in vain hath the Son of God shed his Blood, if Heaven could have been purchased either for Money or Meat. Thou must therefore seek Heaven's possession by the purchase of Christ's Blood, not by the merits of thine own works. For <sup>1</sup> eternal life is the gift of God through Jesus Christ. Yet every true Christian that believeth to be saved, and hopes to come to Heaven, must do good works, (as the Apostle saith) for necessary uses; which are four.

First, That <sup>2</sup> God may be glorified. Secondly, That thou mayst shew thy self <sup>3</sup> thankful for thy redemption. Thirdly, That thou mayst <sup>4</sup> make sure thine election unto thy self. Fourthly, That thou mayst <sup>5</sup> win others by thy holy education to think the better of thy Christian profession. And for their uses, we are said to be <sup>6</sup> God's workmanship created in Christ Jesus unto good works, and that God hath ordained us to walk in.

4. Thou must not give thine Alms to impudent Vagabonds, who live in wilful idleness and filthiness, but to the Religious and honest poor, who are either sick, or so old that they cannot work; or such who work, but their work cannot competently maintain them; Seek out these in the *Buck-lanes*, and relieve them; But if thou meetest one that asketh an Alms for Jesus sake, and knowest him not to be unworthy, deny him not; for it is better to give unto ten

O

coun-

<sup>1</sup> Rom. ult.<sup>2</sup> 1 Cor. 10. 31.<sup>3</sup> 2 Cor. 8. 19. Phil. 1. 11.<sup>4</sup> Luke 1. 74, 75.<sup>5</sup> 2 Pet. 1. 10. Isa. 61. 9.<sup>6</sup> Matth. 16.<sup>7</sup> Eph. 2. 20.

counterfeits, than to suffer Christ to go in one poor Saint unrelieved. Look not on the Person, but give thy Alms as unto Christ in the party.

2. *Of the rewards of Alms-deeds and good works.*

<sup>1</sup> Dan. 4. 24. 1. *Alms* are a special means to move God in mercy to turn away his <sup>1</sup> temporal judgments from us : when we by a true faith, (that sheweth it self by such fruits ) do return unto him.

<sup>2</sup> Luke 6. 35, 36. 2. Merciful *Alms-givers* <sup>2</sup> shall be the *Children of the Highest* , and be like God their *Father* , who is the <sup>3</sup> *Father of Mercies*. They shall be his <sup>4</sup> *Stewards* to dispose his Goods, his Hands to distribute his Alms ; and if it be so great an honour to be the King's *Almoner*, how much greater is it to be the God of Heaven's *Alms-giver* ?

<sup>5</sup> Apoc. 14. 13. 3. When all this *world* shall forsake us, then only *good works* and *good Angels* shall accompany us, the one to <sup>5</sup> *receive* their reward, the other to deliver their <sup>6</sup> *charge*.

<sup>6</sup> Luke 16. 22. 4. *Liberalty* in Alms-deeds is our <sup>7</sup> *surest foundation* that we shall obtain in *eternal life*, a liberal reward through the *Mercy* and *Merits* of Christ.

<sup>7</sup> 1 Tim. 6. 19. 5. Lastly, By Alms-deeds we feed and relieve Christ in his *Members* ; and <sup>8</sup> *Christ* at the *last day* will acknowledg our love and reward us in his *Mercy* : and then it shall appear, that what we gave to the poor, was not *lost*, but <sup>9</sup> *lent unto the Lord*.

What

What greater motives can a Christian wish to excite him to be a liberal Alms-giver? Thus far of the manner of Fasting. Now follow the *Ends*.

5. Of the *Ends of Fasting*.

The true *Ends of Fasting* are not to merit God's favour of eternal life ( for that we have only of the Gift of God through Christ ) not to place Religion in bodily abstinence ( for Fasting in it self is not the worship of God, but an help to further us the better to worship God :) But the true ends of Fasting are three.

First, To subdue our <sup>1</sup> flesh to the Spirit; but not so to <sup>4</sup> weaken our bodies, as that we are made unfit to do the necessary Duties of our Calling. *A good man* (saith Solomon) *is merciful to his Beast*, Prov. 12. ver. 10. much more to his own Body.

Secondly, That we may more devoutly contemplate God's holy will, and fervently <sup>3</sup> pour out our Souls unto him by prayer: for as there are some kind of Devils, so there are also some kind of sins, which cannot be subdued but by Fasting joined unto Prayer, Matth. 17. 22.

Thirdly, That by our serious humiliation, and judging of our selves, we may escape the judgment of the Lord; not for the merit of our Fasting (which is none) but for the mercy of God, who hath promised to remove his judgment from us, when we by Fasting do unfeignedly humble our selves before him. And indeed no

<sup>1</sup> Eccl. 8. 21.

<sup>1</sup> Cor. 9. 7.

<sup>2</sup> 1 Tim. 5.

23.

Jejunium orationem roborat.

Oratio sanctificat Jejunium.

Bern. Ser.

de Jejun.

<sup>3</sup> Joel 1. 17.

Neh. 4.

Luke 2. 37.

1 Cor. 7. 5.

Joel 2. 18,

19.

1 Cor. 12.

<sup>1</sup> 1 Sam. 7.  
<sup>2</sup> 2 Chron.  
 20.  
<sup>3</sup> Neh. 1.  
<sup>4</sup> Dan. 9.  
<sup>5</sup> Efd. 8. 23.  
<sup>6</sup> Hest. 9.  
<sup>7</sup> 1 Sam. 7. 6.  
<sup>8</sup> Jonah 3.  
<sup>9</sup> 2 Chron.  
 12. 5, 7, &c.  
<sup>1</sup> 1 Kings  
 21.  
<sup>2</sup> 2 Chron.  
 32. 16.  
<sup>3</sup> 2 Chron.  
 33. 18, 19.

Child of God ever *conscionably* used this holy *Exercise*, but in the end he obtained his request at the hand of God, both in *receiving* graces, which he wanted, as appears by the examples of <sup>1</sup> *Anna*, <sup>2</sup> *Jehosaphat*, <sup>3</sup> *Nehemiah*, <sup>4</sup> *Daniel*, <sup>5</sup> *Esdra*s, <sup>6</sup> *Hester*, as also in turning away judgments *threatned*, or *fallen* upon him, as may be seen in the example of the <sup>7</sup> *Israelites*, the <sup>8</sup> *Ninevites*, <sup>9</sup> *Rehoboam*, <sup>1</sup> *Ahab*, <sup>2</sup> *Ezekiah*, <sup>3</sup> *Manasses*. He, who gave his dear Son from Heaven to the Death, to ransom us when we were his Enemies, thinks nothing too dear on Earth, to bestow upon us when we humble our selves, being made his reconciled Friends and Children.

Thus far of the *Private Fast*.

## 2. Of the *Publick Fast*.

<sup>4</sup> Jonah 3. 7.  
<sup>2</sup> Chron. 2.  
 30.  
 Ezra 8. 21.

<sup>5</sup> 1 Sam. 7.  
 5, 6.  
 Joel 2. 15.  
<sup>2</sup> Chron. 20.  
 Jonah 5.  
 Hest. 4.  
<sup>6</sup> Exod. 19.  
 Esdras 8.  
 Acts 1. 13, 14.

A *Publick Fast* is, when by the <sup>4</sup> Authority of the *Magistrate*, either the *whole Church* within his Dominions, or some *special Congregation* (whom it concerneth) do assemble themselves together, to perform the fore-mentioned Duties of *Humiliation*, either for the removing some publick <sup>5</sup> calamity threatened, or already inflicted upon them, as the sword, invasion, famine, pestilence, or other fearful sickness; or else for the obtaining of some publick blessings, for the good of the <sup>6</sup> Church, as to crave the assistance of his holy Spirit, in the election and ordination of fit and able Pastors, &c.

or,

or, for the tryal of Truth, and execution of Justice, in matters of difficulty, and great importance, &c.

When any evil is to be removed, the *Pastors* are to lay open unto the people by the evidence of *God's word*; the *sins* which are the special causes of that calamity; call upon them to repent, and publish unto them the mercies of *God in Christ* upon their repentance. The people must hear the voice of *God's Messengers* with hearty sorrow for their sins, earnestly beseech pardon in *Christ*, and promise unfeigned amendment of their life. When any blessing is to be obtained, the *Pastors* must lay open to the people the necessity of that blessing, and the goodness of *God* which giveth such *graces* for the good of men. The people must devoutly pray unto *God* for bestowing of that *Grace*, and that he would bless his own means to his own glory, and the good of his *Church*. And when the holy Exercise is done, let every *Christian* have a special care according to his ability, <sup>2</sup> to remember the poor. And whosoever (when just occasion is offered) useth not the holy exercise of *Fasting*, he may justly suspect, that his heart never yet felt the power of true *Christianity*.

So much of *Fasting*. Now followeth the exercise of holy *Fasting*.

Of the Practice of Piety in holy *Fasting*.

**H**oly *Fasting* is a solemn *Thanksgiving*, (appointed by Authority)

<sup>1</sup> Joel 1. 14.  
Neh. 8.

<sup>2</sup> Isa. 53. 7,  
10.  
2 Cor. 9. 7.  
Gal. 2. 10.

Exod. 12. 15.  
Heb. 9. 19.  
21.

to be rendred unto God on some special day, for some *extraordinary blessings* or *deliverances* received. Such among the *Jews* was the Feast of the *Passover*, to remember to praise God for their deliverance out of *Egypt's* bondage, or the Feast of *Purim*, to give thanks for their deliverance from *Haman's* conspiracies: Such amongst us are the fifth of *August*, to praise God for delivering our *gracious King* from the *bloody Conspiracy* of the *Traiterous Gories*: and the fifth of *November*, to praise God for the deliverance of the *King*, and the *whole State*, from the *Popish Gun-powder Treason*. Such Feasts are to be celebrated by a publick rehearsal of those special benefits, by *spiritual Psalms* and *Dances*, and *mutual Feasting* and *sending presents every one to his Neighbour*, and by giving *gifts to the poor*.

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from God, or that God ever bestowed upon *Man*, and that the *Lord's Supper* is left by our Redeemer as the chiefest memorial of our *Redemption*; every Christian should account this Holy Supper his *chiefest and joyfullest Feast* in this World. And seeing that as it ministrerh to *worthy partakers*, the greatest assurance which they have of their *salvation*: so it pulleth *temporal judgments* on the *bodies*: and (withour repentance) *eternal damnation* on the *Souls* of them who received it *unworthily*. Let us see how

a Christian may best fit himself to be a due partaker of so holy a Feast; and to be a worthy Guest at so sacred a Supper.

*Meditations concerning the due manner of Practising Piety, in receiving the holy Supper of the Lord.*

**T**Hough no man living is of himself worthy to be a guest at so holy a Banquet; yet it pleaseth God of his grace to accept him for a worthy Receiver, who endeavoureth to receive that holy Mystery, with that competent measure of reverence that he hath prescribed in his Word.

He that would repair to this holy Sacrament with due reverence, must conscientiously perform three sorts of Duties. First, those which are to be done before he receiveth. Secondly, those that are to be done in the receiving. Thirdly, those that are to be done after that he hath received the Sacrament. The first is called Preparation, the second Meditation, the third Action or Practice.

*Of Preparation.*

That a Christian ought necessarily to prepare himself before he presume to be a partaker of the holy Communion, may evidently appear by five reasons.

First, Because it is God's Commandment. For if he commanded under the pain of Death that none uncircumcised should eat the Paschal Lamb; nor any circumcised under four days preparation: how much greater preparation doth he

2 Thes. I. II.  
Col. I. 12.  
Luke 20. 35.  
Apoc. 3. 4.

Exod. 12. 48.  
& 22. 6.



requireth of him, that cometh to receive the Sacrament of his Body and Blood which as it *succeedeth*, so doth it *exceed* by many degrees the Sacrament of the *Passover*.

John 13. 5.

Secondly, Because the *Example of Christ* reacheth us so much : for he *washed* his Disciples *Feet* before he admitted them to eat of his Supper, signifying how they should lay aside all *unpurity of heart*, and *uncleanness of life*, and be furnished with *humility* and *charity*, before thou presumest to taste of this holy Supper.

1 Cor. 11. 23.

Thirdly, Because it is the Counsel of the Holy Ghost ; *Let every man examine himself, and so let him eat, &c.* And if a man when he is to eat with an *earthly Prince*, must consider diligently what is before him, and put a *knife* to his throat, rather than to commit any *rudeness* : how much more oughtest thou to prepare thy Soul, that thou mayst behave thy self with all fear and reverence, when thou art to feast at the Table of the *Prince of Princes*.

Prov. 23. 1, 2.

Psal. 26. 6.

Fourthly, Because it hath been ever the practice of all God's Saints, to use holy preparation before they would meddle with *Divine Mysteries*. *David* would not go near to God's Altar, till he had first *washed his hands in innocency*; much less shouldst thou, without due preparation, approach to the *Lord's Table*. *Abimelech* would not give, nor *David* and his men would not

not eat the *Shew-bread*, but on condition that their *Vessels were holy*: How much less wouldst thou presume to eat the *Lord's Bread*, or rather the *Bread which is the Lord*, unless the Vessels of thy heart be first cleansed by repentance? And if the Lord required *Joshua* (as he had done *Moses* before) to put off his shoes, in reverence of his holiness, who was present in that place, when he appeared with his Sword in his hand for the destruction of his Enemies: how much rather shouldst thou put off all the affections of thine earthly conversation, when thou comest near that place, where Christ appeareth to the eye of thy Faith, with *wounds in his hands and side*, for the redemption of his Friends? And for this cause it is said, *That the Lamb's wife hath made her self ready for the marriage*. Prepare therefore thy self, if thou wilt in this life be betrothed unto Christ by Sacramental grace, or in Heaven married unto him by eternal glory.

Fifthly, Because that God hath ever smitten with fearful judgments, those who have presumed to use his holy Ordinances without due fear and preparation. God set a *flaming Sword* in a *Cherubins hand* to smite our first Parents, being defiled with sin, if they should attempt to go into Paradise, or eat the *Sacrament of the Tree of Life*. Fear thou therefore to be smitten with

1 Sam. II. 4.

Exod. 35.  
Josh. 5. 18.

Apoc. 19. 7.

Gen. 3. 24.

I Sam. 16.

19.

I Sam. 6. 6.

I Chron. 18.

26, &amp;c.

I Cor. 12.

29.

the Sword of God's vengeance, if thou presumest to go to the Church with an impenitent heart to eat the Sacrament of the Lord of Life. God smote fifty thousand of the Bethshemites for looking irreverently into the Ark, and kill'd *Uzzah* with sudden Death, for but rash touching of the Ark; and smote *Uzziah* with the Leprosie for meddling with the Priests Office, which pertained not unto him. The fear of such a stroke made *Ezekiah* so earnest to pray unto God, that he would not smite the people that wanted time to prepare themselves as they should, to eat the Passover : and it is said, that the Lord heard *Ezekiah*, and healed his people ; intimating, that had it not been for *Ezekiah's* Prayer, the Lord had smitten the People for their want of due preparation. And the man who came to the Marriage-feast without his wedding-garment, or examining of himself was examined of another, and thereupon bound hand and foot, and cast into utter darkness, Mat. 22. 12. And St. Paul tells the Corinthians, that for want of this preparation in examining and judging themselves before they did eat the Lord's Supper. God had sent that fearful sickness among them, whereof some were then sick, others weak, and many slain asleep; that is, taken away by temporal death : Insomuch that the Apostle saith, that every unworthy Receiver eats his own judgment temporally, if he repent : eternally, if he repent not : and that in so heinous

nous a measure, as if he were guilty of the very Body and Blood of the Lord, whereof this Sacrament is a holy sign and seal. And Princes punish the indignity offered to their great Seal, in as deep a measure, as that which is done to their own Persons, whom it representeth. And how hainous the guiltiness of Christ's blood is, may appear by the misery of the Jews ever since they wished his blood to be on them and their Children. But then thou wilt say, It were safer to abstain from coming at all to the Holy Communion: Not so, for God hath threatened to punish the wilful neglect of his Sacraments, with eternal condemnation both of body and soul; And it is the Commandment of Christ; Take, eat, Do this in remembrance of me: and he will have his Commandment under the penalty of his Curse obeyed. And seeing that this Sacrament was the greatest token of Christ's love, which he left at his end to his Friends, whom he loved to the end, therefore the neglect and contempt of this Sacrament must argue the contempt and neglect of his love and blood-shedding: than which no sin in God's account can seem more hainous. Nothing hindereth why thou mayst not come freely to the Lord's Table, but because thou hadst rather want the love of God, than leave thy filthy sins. O come, but come a Guest prepared for the Lord's Table; seeing they are Blessed, who are called to the

Lambs

Verse 27.

Mat. 27. 25.

Num. 9. 13.

Heb. 2. 9.

Mat. 26. 26.

1 Cor. 11. 24.

John 13. 1.

Heb. 10. 28, 29.

Apoc. 19. 9.  
Efficacia  
Eucharistie  
non equali-  
ter se ha-  
bet, quoad  
omnes fide-  
les, sed pro  
ratione fidei  
communi-  
cantium.  
Origén.

*Lord's Supper:* O come, but come prepa-  
red; because the efficacy of this Sacrament  
is received according to the *Proportion* of  
the *Faith* of the *Receiver*.

This preparation consists in the serious  
consideration of three things: First of the  
*worthiness* of the *Sacrament*, which is term-  
ed to *discern the Lord's Body*. Secondly, of  
thine *own unworthiness*: which is to judg  
thy self. Thirdly, of the *means*, whereby  
thou mayst become a *worthy Receiver*:  
called *Communication of the Lord's Body*.

1. *Of the worthiness of the Sacrament.*

THE *worthiness* of this Sacrament is  
considered three ways: first, by the  
*Majesty of the Author* ordaining. Secondly,  
by the *preciousness* of the *parts* whereof it  
consisteth. Thirdly, by the *excellency* of  
the *Ends* for which it was ordained.

1. *Of the Author of the Sacrament.*

Matth. 17. 5.

The *Author* was not any *Saint* or *Angel*,  
but our *Lord Jesus*; the eternal Son of *God*;  
For it pertaineth to *Christ only* under the  
*New Testament*, to *institute* a Sacrament,  
because he can only *promise* and *perform*  
the *grace* that it *signifieth*. And we are  
charged to bear no *Voice* but his in his  
*Church*. How sacred should we esteem  
the *Ordinance* that proceedeth from so  
Divine an *Author*!

2. *Of*

2. Of the parts of the Sacrament.

The parts of this blessed Sacrament are three. First, The *earthly signs* signifying. Secondly, The *Divine word* sanctifying. Thirdly, The *heavenly Grace* signified.

First, The *earthly signs* are <sup>1</sup> *Bread* and *Wine*, in number two, but one in use.

Secondly, The *Divine word* is the Word of *Christ's Institution*, pronounced with prayers and blessings by a lawful <sup>2</sup> Minister. The *Bread* and *Wine* without the word are nothing, but as they were before: but when the word cometh to those *Elements*, then they are made a Sacrament; and God is present with his own Ordinance, and ready to perform whatsoever he doth promise. The *Divine words* of blessing, do not change or annihilate the <sup>3</sup> substance of the *Bread* and *Wine* (for if their substance did not remain, it could be no Sacrament) but it changeth them in use and name. For, that which was before but common *Bread* and *Wine* to nourish mens Bodies, is after the blessing, destinated to a holy use, for the feeding of the Souls of Christians. And where before they were called but *Bread* and *Wine*, they are now called by the name of those holy things which they signifie, *The Body and Blood of Christ*; the better to draw our minds from those outward Elements to the heavenly graces, which by the sight of our bodies they represent to the spiritual Eyes of our Faith. Neither did

Christ

<sup>1</sup> 1 Cor. 11. 23. &c.

Prov. 9. 5.

<sup>2</sup> Heb. 5. 4.

Num. 6. 40.

1 Cor. 10. 16.

Eucharistia

Sacramentū

non de alio-

runt manu

quam præfi-

dentium su-

mmus.

Ter. l. de

Coron. c. 3.

<sup>3</sup> Qui est à

terra panis

præcipiens

vocationem

domini, non

jam commu-

nis panis est,

sed Eucharis-

tia, ex dua-

bus rebus

constans,

terrena &

cœlesti. Ir.

l. 4. c. 30.

Per sacra-

mentū cor-

poris & san-

guinis Do-

mini divinæ

efficiuntur

confortes

naturæ & ta-

men esse nō

desinit sub-

stantia vel

natura panis

& vini. Ge-

ladius con-

tra Eutyc.

Christus visibilia symbola corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturæ adiiciens.

Theodoret. Dialog. I.

<sup>1</sup> 1 Cor. 10. 16.

<sup>2</sup> 1 Cor. 11. 26.

<sup>3</sup> Acts 3. 21.

<sup>4</sup> Acts 1. 11.

Heb. 8. 2.

<sup>5</sup> Matth. 24.

17, 18.

Christ direct these words, *This is my Body, This is my Blood*, to the Bread and Wine, but to his Disciples, as it appeareth by the words going before, *Take ye, Eat ye*. Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a *Sacramental Metonymy*: And *Mark* noteth plainly that the words, *This is my Blood*, &c. were not pronounced by our Saviour, till that after all his Disciples had drunken of the Cup, *Mark* 14. 23, 24. And afterwards in respect of the natural substance thereof he calleth that the *fruit of the Vine*, which in respect of the spiritual signification thereof, he had before termed *his Blood*, verse 13. after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to do *this in remembrance of him*; and he bids us to eat not *simply his Body*, but his *Body as it was then broken*, and his *Blood shed*; which *St. Paul* expounds to be but the *Communion of Christ's Body*; and the *communion of his Blood*; that is an effectual pledg that we are *partakers of Christ*; and of all the *merits of his Body and Blood*. And by the fervent use of this Communion, *Paul* will have us to *make a shew of Christ's Death till he come* <sup>3</sup> *from Heaven*, and till we, as <sup>4</sup> *Eagles, shall be caught up into the* <sup>5</sup> *Air to meet him who is a blessed Carcase and life of our Souls*.

Thirdly, The *spiritual graces* are likewise two; the *Body of Christ*, as it was with



with the feeling of God's anger due to us, crucified : and his Blood (as it was in the like sort ) *shed for the remission of our sins.* They are also in number two, but in use one, *viz. whole Christ*, with all his benefits offered to all, and given indeed to the faithful. There are the three integral parts of this blessed Sacrament, the Sign, the Words, and the Grace. The Sign without this word, or this word without the Sign can do nothing : and both conjoyned are unprofitable without the Grace signified : but all three concurring, make an effectual Sacrament to a worthy Receiver. Some receive the outward Sign without the spiritual Grace, as Judas, who ( as Austin saith ) received <sup>1</sup> the bread of the Lord, but not the bread which was the Lord. Some receive the spiritual grace without the outward sign , as the Saint-Thief on the Cross : and innumerable of the faithful, who dying desire it, but cannot receive it through some external impediments ; but the worthy Receivers to their comforts receive both in the Lord's Supper.

Christ chose Bread and wine ( rather than any other Elements ) to be the outward signs in this blessed Sacrament ; First, because they are *easy* for all sorts to attain unto : Secondly, to teach us, that as man's temporal life is chiefly nourished by <sup>2</sup> Bread, and cherished by wine ; so are our Souls by his body and blood sustained and quickned unto eternal life. Christ appointed

<sup>1</sup> Panem Domini, non panem Dominum. Aug.

<sup>2</sup> David calls bread the strength of man's heart.

Psalms 104.

15.

Isa. The staff of Bread.

Chap. 3. 1.

Exekiel, The staff of

Bread,

Chap. 4. 16.

Homer.

Musick

αὐτοῦ.

pointed Wine with the Bread to be the outward signs in this Sacrament, to teach us first; that as the perfect nourishment of man's body consisteth both of meat and drink, so Christ is unto our Souls not in part, but in perfection, both salvation and nourishment: Secondly, that by seeing the Sacramental Wine apart from the Bread, we should remember how all his precious blood was spilt out of his blessed body for the remission of our sins. The outward signs the Pastor giveth in the Church, and thou dost eat with the mouth of thy Body: the spiritual grace Christ teacheth from Heaven, and thou must eat with the mouth of thy Faith.

3. Of the Ends for which this holy Sacrament was ordained.

The excellent and admirable Ends or Fruits, for which this blessed Sacrament was ordained, are seven.

Of the first End of the Lord's Supper.

1. To keep Christians in a continual remembrance of that propitiatory Sacrifice which Christ once for all offered by his death upon the Cross, to reconcile us unto God. Do this (saith Christ) in remembrance of me; And (saith the Apostle) <sup>2</sup> As oft as ye shall eat this Bread, and drink this Cup; ye do shew the Lord's death till he come. And he saith, that (by this Sacrament, and the preaching of the Word) <sup>3</sup> Jesus Christ was so evidently set forth before the eyes of the Galatians, as if he had been crucified among them: for the whole action repre-

<sup>1</sup> Mat. 26.  
26.  
Luke 22. 19.

<sup>2</sup> 1 Cor. 11.  
26.

<sup>3</sup> Gal. 3. 1.  
Heb. 9. 26.  
& 10. 29.  
& 1. 3.

representeth Christ's death: the breaking of the bread blessed, the crucifying of his blessed Body, and the pouring forth of the sanctified wine, the shedding of his holy Blood. Christ was <sup>1</sup> once in himself really offered: but as oft as the Sacrament is celebrated, so oft is he *spiritua*ly offered by the faithful.

Hence the *Lord's Supper* is called a *propitiatory Sacrifice*, not properly, or really, but <sup>2</sup> figuratively, because it is a memorial of that *propitiatory Sacrifice* which Christ offered upon the Cross. And to distinguish it from that real Sacrifice; the Fathers call it the <sup>3</sup> *unbloody Sacrifice*. It is also called the *Eucharist*, because that the Church in this action offereth unto God the *Sacrifice of praise and thanksgiving* for her Redemption, effected by the true and *only expiatory Sacrifice* of Christ upon the Cross. If the sight of *Moab's King*, sacrificing on his walls his own Son, to move his God to rescue him, <sup>2</sup> *Kings* 3. 27. moved the assailing Kings to such pity, that they ceased the assault, and raised their siege; how should the spiritual sight of *God the Father*, sacrificing on the Cross his *only begotten Son*, to save thy Soul, move thee to love *God the Redeemer*, and to leave sin

<sup>1</sup> Heb. 9. 26, & 10. 12. & 1. 3.

Quotidie nobis Christus crucifigitur. Aug. in Psalm 95.

<sup>2</sup> Metonymicus.

<sup>3</sup> Iacruentum, sacrificium.

If it be unbloody, because it is void of blood, then it is not Christ's natural body: if because it is offered without shedding of blood, then it is not available for the remission of sins.

Heb. 9. 22. Christo cum Patre & Spiritu sancto sacrificium panis & vini

in fide & charitate, sancta Ecclesia Catholica offerre non cessat. Aug. de fid. ad Pet. diac. cap. 10. Cum frangitur hostia dum sanguis de calice in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, ejusque sanguinis de latere effusio designatur! Can. dict. 2. de consec. cum frangitur 37.

that

that could not in justice be expiated by any manner of ransom.

*Of the second end of the Lord's Supper.*

Rom. 4. 11.  
Mat. 26. 28.  
1 Cor. 11. 25.  
Judg. 13. 23.

2. To confirm our Faith; for God by this Sacrament doth signify and seal unto us from Heaven, that according to the Promise and new Covenant which he hath made in Christ, he will truly receive unto his grace and mercy all penitent Believers, who duly receive this holy Sacrament; and that for the merits of the Death and Passion of Christ, he will as verily forgive them all their sins, as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, *The seal of the new Covenant and remission of sins.* In our greatest doubts we are therefore, receiving this Sacrament, undoubtedly say with Sampson's Mother: *If the Lord would kill us, he would not have received a burnt-offering, and a meat-offering at our hands, neither would he have shewed all these things, nor would at this time have told us such things as these.*

*Of the third end of the Lord's Supper.*

1 Cor. 10. 16.  
John 14. 16,  
17.  
1 Cor. 6. 17.  
Κόμνηκ.  
Ephes. 3. 17.  
Κατο κηοις.  
Ephes. 15. 5.  
Ephes. 6.  
Συ' ωμ μν.

3. To be a Pledg and Symbol of the most near and effectual Communion which Christians have with Christ, *The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?* that is, a most effectual sign, and pledge of our Communion with Christ? This Union is called *abiding in us, joyning to the Lord, dwelling in*

our

our hearts; and set forth in the holy Scriptures by divers *Similies*. First, of the *Vine* and *branches*. Secondly, of the *Head*, and *Body*. Thirdly, of the *Foundation*, and *Building*. Fourthly, of *one Loaf*, confected of many grains. Fifthly, of the *matrimonial Union* betwixt Man and Wife, and such like. And it is threefold betwixt Christ and Christians. The first is *Natural*, betwixt our *humane Nature*, and *Christ's Divine Nature*, in the person of the Word. The second is *Mystical*, betwixt our persons absent from the Lord, and the person of Christ God and *Man*, into the *Mystical body*. The third is *Cœlestial*, betwixt our persons present with the Lord, and the person of Christ in a *body glorified*: these three Conjunctions depend each upon other. For had not our Nature been first *Hypostatically* united to the Nature of God in the Second Person, we could never have been united to Christ in a *Mystical Body*. And if we be not in this life (though absent) united to Christ in a *Mystical Union*, we shall never have communion of Glory with him in his *heavenly Presence*. The *Mystical Union* (chiefly here meant) is wrought betwixt Christ and us by the *Spirit* of Christ apprehending us: and by our *Faith* (stirred up by the same *Spirit*) apprehending Christ again. Both which St. Paul doth most lively express; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus*. How can he

Ephes. 2. 15.

Col. 1. 18.

Rom. 12. 4, 5.

Ephes. 3. 19,

20.

1 Cor. 10. 17.

Eph. 5. 31,

32.

Apoc. 22. 2.

Phil. 3. 12.

he fall away that holdeth, and is so firmly holden? This Union he shall best understand in his *mind* who doth most feel it in his heart. But of all other times this Union is best felt, and most confirmed, *when we duely receive the Lord's Supper.* For then we shall sensibly feel our hearts knit unto Christ, and the *desire of our Souls* drawn by *Faith* and the *Holy Ghost*, as by the *cords of Love*, nearer and nearer to his Holiness.

From this *Communion with Christ*, there follow to the faithful many unspeakable benefits.

2 Cor. 15. 1,  
Rom. 4. 2, 5.  
1 Pet. 2. 4.  
Phil. 3. 9.  
Mat. 25. 45.  
Acts 9. 4.  
Mat. 25. 35.  
Zach. 2. 8.  
Ephes. 4. 23,  
24.

As first, Christ took by *imputation* all their sins and guiltiness upon him, to satisfy *God's justice* for them; and he freely gives by *imputation* unto us all his Righteousness in this life, and all his right unto eternal life, when this is ended: and counteth all the *good* or *ill* that is done unto us, as done unto his *own person*.

Secondly, There floweth from *Christ's nature* into our *nature*, united to him, the *lively spirit* and *breath of grace*, which reneweth us to a spiritual life, and so sanctifieth our *minds*, *wills*, and *affections*, that we daily grow more and more conformable to the *Image of Christ*.

Rom. 8. 29.  
1 Cor. 3. 18.  
John 1. 5.  
& 1. 10.

Thirdly, He bestoweth upon them all *saving Grace*, necessary to attain eternal life, as the *sense of God's love*, the *assurance of our Election*, with *Regeneration*, *Justification*, and *grace to do good works*; till we come

come to live with him in his Heavenly Kingdom. This should teach all true Christians to keep themselves as the *undefiled members* of Christ's body, and to beware of all *uncleanness* and *filthiness*, knowing that they live in Christ, or rather that *Christ liveth in them*. From this *union* with Christ (sealed unto us by the *Lord's Supper*) Saint Paul draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 Cor. 10. 15. and *Adultery*, 1 Cor. 16. 15, 16.

2 Cor. 8. 1,  
3, 6, 7, 19.

Lastly, From the former Communion 'twixt *Christ* and *Christians*, there flows another *Communion* 'twixt *Christians* among themselves. Which is also lively represented by the Sacrament of the *Lord's Supper*, in that the whole Church being many, do all communicate of one bread, in that holy action: *we being many, are one bread and one body*, for we are all partakers of that one bread; that as the bread which we eat in the Sacrament, is but one though it be confected of many grains: so all the faithful, though they be many, yet are they but one *mystical body*, under one bread, which is Christ. Our Saviour prayed five times in that prayer which he made after his last Supper, that his Disciples might be one, to teach us at once, how much this *unity* pleased him. This *union* betwixt the faithful, is so ample, that no distance of place can part; so strong, that Death cannot dissolve it; so durable, that time cannot wear it out;

1 Cor. 10. 17.

John 17. 11,  
21, 22, 23, 26.

so



1 Cor. 4. 13.

Eph. 4. 5.

1 Rom. 1. 5.

2 Tit. 3. 5.

Eph. 4. 5.

3 1 Cor. 10.

17. &amp; 11. 33.

4 1 Cor. 18.

&amp; 22.

5 Acts 4. 32.

so effectual, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of *Souls* is termed the *Communion of Saints*, which Christ effecteth by six special means. First, by governing them all by one and the same *holy Spirit*. Secondly, by enduing them all with one and the same *Faith*. Thirdly, by shedding abroad *his own* <sup>1</sup> love into all their hearts. Fourthly, by <sup>2</sup> regenerating them all by one and the same *Baptism*. Fifthly, by <sup>3</sup> nourishing them all with one and the same spiritual *Food*. Sixthly, by being one <sup>4</sup> quickning head of that one body of his Church, which he reconciled to God in the *body of his flesh*. Hence it was, that the multitude of Believers <sup>5</sup> in the *primitive Church*, were of one heart, and one soul, in truth, affection, and compassion. And this should teach Christians to love one another; seeing they are all members of the same *holy* and mystical Body whereof *Christ* is Head. And therefore they should have all a *Christian sympathy* and *fellow-feeling*, to rejoyce one in anothers joy, to condole one in anothers grief, to bear with one anothers infirmity, and mutually to relieve one anothers wants.

*Of the fourth end of the Lord's Supper.*

4. To feed the Souls of the faithful in the assured hope of life everlasting. For this Sacrament is a sign, and pledg unto us as many as shall receive the same according to Christ's institution, that he will accord-

according to his promise, by the vertue of his *crucified* body and blood, as verily feed our Souls to life eternal, as our Bodies are by Bread and Wine, nourished in this temporal life. And to this end Christ in the action of the Sacrament <sup>1</sup> *really giveth* his very Body and Blood to every faithful Receiver. Therefore the Sacrament is called the *Communion of the body and blood of the Lord*. And <sup>2</sup> communication is not of things *absent*, but *present*: neither were it the Lord's Supper, if the Lord's body and blood were not there. Christ is verily present in the Sacrament by a *double union*: whereof the first is *spiritual*, *'twixt Christ and the worthy Receiver*; the second is *Sacramental*, *'twixt the Body and Blood of Christ, and the outward signs in the Sacrament*. The former is wrought by means that the *same holy Spirit* dwelling in Christ and in the *Faithful*, <sup>3</sup> incorporateth the faithful as members unto Christ their head, and so maketh them one with Christ, and partakers of *all the Graces, Holiness, and eternal Glory*, which is in him, as sure, and as verily as they hear the *words of the Promise*, and are partakers of the outward signs of the holy Sacrament. Hence it is that the will of Christ is a true Christians

<sup>1</sup>Audio quid verba sonant, neque enim mortis tantum ac resurrectionis suae beneficium nobis offert Christus sed corpus ipsum in quo passus est, ac resurrexit. Concludo realiter hoc est verè nobis in cœna dati Christi corpus ut sit animis nostris in cibum salutarem. Calvin in Com.

<sup>2</sup> Cor. 11. 25.

<sup>1</sup> Cor. 10. 16.

<sup>3</sup> Quod se nobis communicat, id sit arcana spiritus sancti virtute, quæ res locorum distantia se-junctas, ac

procul distitas non modo aggregare, sed coadunare in unum potest, Calv. 1 Cor. 11. 25. <sup>1</sup> Hæc (sc. in corpus & sanguinis Domini) accepta atq; id efficiunt ut & nos in Christo, & Christus in nobis sit. Hil. lib. 8. de Trin. Jam corpus Christi meo corpori sociatum est, & sanguis ejus meas ornavit genas, B. Agneti dict. apud Amb.

will

<sup>1</sup> Corpus non adest cum pane  
*id est simul loco, sed id est simul tempore.*  
<sup>2</sup> Quum cœna cœlestis sit actio, minime absurdum est, Christum in cœlo manentem à nobis recipi. Cal. in  
 1 Cor. 11. 5.  
<sup>3</sup> Fidem mitte in cœlum & eum in terris tanquam presentem tenuisti. Aug. Ep. 3, ad Vol. Fidem quum dico, non intelligo quamlibet opinionem sed fiduciam quam  
 quum audis panem tesseram esse corporis Christi, non dubitas impleri à Domino, quod verba sonant, corpus quod in quaquam cernis, spirituale esse tibi alimentum vimque ex Christi carne vivificam in nos per spiritum diffundi, Cal. ibid.

will, and the *Christians life is Christ who lived in him* Galat. 2. 20. If you look to the things that are united, this Union is *essential*; if to the truth of this Union, it is *real*; if to the manner how it is wrought, it is *spiritual*. It is not our faith that makes the Body and Blood of Christ to be present: but the *Spirit* of Christ dwelling in him and us. Our *Faith* doth but revive, and apply to our Souls those heavenly graces which are offered in the Sacrament.

The other, being the *Sacramental union*, is not a *Physical* or *Logical*, but a *spiritual* conjunction of the earthly signs, which are Bread and Wine, with the heavenly graces, which are the *Body and Blood of Christ*, in the act of receiving: as if by a *mutual relation* they were but one, and the same thing. Hence it is, that in the same <sup>1</sup> instant of time that the worthy Receiver eateth with his mouth the *Bread and Wine* of the Lord, he eateth also with the mouth of his Faith, the very *Body and Blood of Christ*: Not that <sup>2</sup> Christ is brought down from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament lifts up his mind unto Christ; not by any *local mutation*, but by a devout affection: so that in the holy <sup>3</sup> *contemplation of Faith*, he is

at

at that present with *Christ*, and *Christ* with me. And thus believing and meditating how *Christ* his body was crucified, and his precious blood shed for the remission of his sins, and the reconciliation of his Soul unto God, his Soul is hereby more effectually fed in the assurance of eternal life, than Bread and Wine can nourish his body to his temporal life. There must be therefore of necessity in the Sacrament, both the outward signs to be visibly seen with the eyes of the body; and the Body and Blood of *Christ*, to be spiritually discerned with the eyes of Faith.

But the form, how the Holy Ghost make the Body of *Christ*, being absent from us in place, to be present with us by our union, St. Paul terms a great Mystery, such as our understanding cannot worthily comprehend, The Sacramental Bread and Wine, therefore are not bare signifying signs, but such as wherewith *Christ* doth indeed exhibit and give to every worthy Receiver, <sup>1</sup> not only his divine vertue and efficacy. but also his very Body and Blood as verily as he gave to his Disciples, the Holy Ghost, by the sign of his sacred breath: or health to the diseased, by the word of his mouth, or touch of his hand or garment: And the apprehension by Faith is more forcible than the exquisitest comprehension by sense or reason. To conclude this point, this holy Sacrament is that blessed Bread, which being eaten, opened the eyes of the <sup>2</sup> *Emanites*, that they knew

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*Christ*,<sup>1</sup> Eph. 5. 23.

Ego tunc  
nos demum  
participare  
Christi bo-  
nis agnosco,  
postquam  
Christum ip-  
sum obtine-  
mus. Obti-  
netur non  
tantum, quā  
pro nobis  
factum fuis-  
se victimam  
credimus:  
sed dum in  
nobis habi-  
tat, dum  
ejus sumus  
membra, ex  
carne ejus,  
dum in una  
denique &  
vitam &  
substantiam  
( ut ita lo-  
quar ) cum  
ipso coales-  
cimus.

Calvin. ib.

<sup>2</sup> Luke 24.

30, 31.

<sup>1</sup> I Cor. 12.

13.

<sup>2</sup> I Sam. 14.

27.

Judges 7.13.

I Kings 18.

97.

Psalrn 78.

24, 25.

Num. 16.35.

John 6.32.

48. 35. 50.

John 6. 51,

68.

<sup>1</sup> John 6.34.

*Christ.* This is that *Lordly Cup*, by which <sup>1</sup> *we are all made to drink into one Spirit.* This is that *Rock flowing with* <sup>2</sup> *honey*, that reviveth the fainting spirits of every true *Jonathan*, that tasteth it with the *Mouth of Faith.* This is the *Barley-loaf*, which *tumbling from above*, strikes down the tents of the *Midianites* of infernal darkness. *Elias's Angelical Cake and water* preserved him forty days in *Horeb*; and *Manna* ( *Angels food* ) fed the *Israelites* forty years in the *wilderness*; but this is that true *Bread of life*, and *Heavenly Manna*, which if we shall duly eat, will nourish our souls for ever unto life eternal. How should then our Souls make unto *Christ* that request from spiritual desire, which the *Capernaïtes* did from a carnal motion? *Lord, evermore give us this Bread.*

*The fifth End of the Lord's Supper.*

5. To be an assured pledg unto us for our resurrection. The resurrection of a Christian is twofold. First, The <sup>3</sup> *Spiritual Resurrection* of our Souls in this life, from the death of sin, called the *first Resurrection*; because that by the *Trumpet voyce of Christ*, in the preaching of the Gospel, we are raised from the death of sin to the life of grace, *Blessed* <sup>4</sup> *and holy is he* ( saith Saint John ) *who hath part in the first Resurrection*; for on such the *second Death* hath no power; The *Lord's* <sup>5</sup> *Supper* is both a means and a pledg unto us of this spiritual and first Resurrection,

<sup>1</sup> He<sup>3</sup> John 5.25.

Rom. 6. 4.

5. 12.

<sup>4</sup> Apoc. 20. 9.

<sup>5</sup> Hinc apud  
priscos Sa-  
cramentum  
baptismi ap-  
pellabant  
Salus, Sa-  
cramentum  
verò Domi-  
ni corporis  
Vita. Aug.  
lib. 1. de  
peccatorum  
meritis.  
Cap. 12.

<sup>a</sup> He that eateth me, even he shall live by me. And then are we fit Guests to sit at the Table with Christ, when like *Lazarus* we are raised from the death of sin to newness of life.

<sup>a</sup> J. h. 14. 57.  
John 17. 2.

The truth of this first Resurrection will appear by the motion wherewith they are internally moved : for if, when thou art moved to the Duties of Religion, and Practice of Piety, thy heart answereth with *Samuel*, *Here I am, speak Lord, for thy servant heareth*; and with *David*, *O my God, my heart is ready*; and with *Paul*, *Lord, what wilt thou have me to do*? Then surely thou art raised from the death of sin, and hast thy part in the *first Resurrection*; but if thou remainest ignorant of the true ground of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn as it were against thy will to do the works of Piety, &c. then surely thou hast but a name that thou livest, but thou art dead, as Christ told the Angel of the Church of *Sardis*, and thy Soul is but as Salt to keep thy body from stinking.

1 Sam. 3. 10.  
Psal. 108. 1.  
Act 9. 9.

Apoc. 3. 1.

Secondly, The corporal resurrection of our bodies at the last day, which is called the *second Resurrection*, which freeth us from the first Death. He that eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last Day. For this Sacrament signifieth, and sealeth unto us that Christ died, and rose again for us, and that his <sup>a</sup> flesh quickeneth and nourisheth

John 5. 51.

<sup>1</sup> Hinc panis & vinū  
 à veteribus  
 nominantur  
 symbola resurrexionis.  
 Con. Nicen.  
 John 6. 5.  
 Caro Christi  
 non in sese  
 sed in verbo  
 ipsi hypostarice  
 unito  
 vivifica est.  
 Cyr. in  
 John 10. 13.  
 Et quia est  
 propria caro  
 verbi cuncta  
 vivificantis.  
 Synod. Eph.  
 ad Reginas.  
 Vivificat,  
 I. Ratione  
 meriti obedientie,  
 quia Christi  
 caro pro  
 credentibus  
 oblata fuit  
 in sacrificiū.  
 II. Ratione

copulationis nostræ cum Christo, qui non possumus ad Deum vitæ  
 fontem pertingere nisi carne illa Christi mediante, & quatenus  
 carni illi quasi membri sumus insiti. Caro non prodest, John 6. 6.  
<sup>2</sup> Carnalis opinio non conveniens cum mysterio manducationis  
 carnis Christi. <sup>3</sup> Quomodo negant carnem capacem esse resurrexionis  
 quæ sanguine & corpore Christi nutritur? Iren. l. 4. c. 34. Isa.  
 26. 9, 20. <sup>4</sup> Christi resurrexio in qua nostra innititur, communis  
 resurrexionis fidei iussor est. Theod. <sup>5</sup> Mortuum esse Christum etiam  
 pagani credunt, resurrexisse verò propria Fides est Christiano-  
 rum. Aug. l. 10. cont. Faust. 3. 19. Tota fiducia Christianorum est  
 resurrexio mortuorum. Ter. l. 5. de resur. carn.

riseth us unto eternal life, and that there-  
 fore our bodies shall surely be raised to  
 eternal life at the last day. For seeing our  
 Head is risen, all the members of the body  
 shall likewise surely rise again. For how  
 can those bodies which (being the weapons  
 of Righteousness, Rom. 16. 13. Temples of the  
 holy Ghost, 1 Cor. 6. 16. and Members of Christ)  
 have been <sup>2</sup> fed and nourished with the  
 Body and Blood of the Lord of Life, but be  
 raised up again at the last day? and this is  
 the cause that the bodies of the Saints, be-  
 ing dead, are so reverently buried and laid  
 to sleep in the Lord; and their burial-pla-  
 ces are termed the <sup>3</sup> Beds and Dormitories  
 of the Saints. The reprobates shall arise at  
 the last day, but by the Almighty power of  
 Christ, as he is Judg, bringing them as  
 Malefactors out of the Gaol, to receive  
 their sentence and deserved execution;  
 but the Elect shall arise by vertue of Christ's  
 Resurrexion, and of the Communion  
 which they have with him, as with their  
 Head: and his Resurrexion is the <sup>4</sup> cause  
 and assurance of ours. The <sup>5</sup> Resurrexion of  
 Christ is the Christians peculiar faith:

the



the Resurrection of the dead is the Child of God's chiefest confidence. Therefore Christians in the primitive Church were wont to salute one another in the Morning with these Phrases, *The Lord is risen,* and the other would answer, *True, the Lord is risen indeed.*

ἡ Κυρία  
ἀνίστη, ὁ-  
τός ἀνίστη.

*The sixth End of the Lord's Supper.*

6. To seal unto us the assurance of everlasting life. Oh, what more wished, or beloved than life? or what do all men-naturally more either fear or abhor, than Death, yet is this first Death nothing, if it be compared to the second Death: neither is this life any thing worth in comparison of the life to come. If therefore thou desirest to be assured of Eternal life, prepare thy self to be a worthy receiver of this blessed Sacrament. For our Saviour assureth us, *That if any man eat of this Bread, he shall live for ever: and the Bread that I will give is my flesh, which I will give for the life of the world.* He therefore who duly eateth of this holy Sacrament, may truly say not only, *Credo vitam aeternam*, I believe life everlasting, but also *Edam vitam aeternam*, I eat life everlasting. And indeed this is the true tree of life, which God hath planted in the midst of the Paradise of the Church; and whereof he hath promised to give every one that cometh to eat. And this tree of life by infinite degrees, excelleth the tree of life that grew in the Paradise of

Omniam  
terribilium  
terribilissi-  
mum mors.  
Arist.

John 6. 51.

Apoc. 3. 7.

Apoc. 22.

Milites Sacramento  
erant jurati  
& obstricti  
ad præstandum  
follitam imperatori  
fidelitatem & obedientiam.

*Eden* ; for that had his root in the *Earth*, this from *Heaven* ; that gave but life to the *Body*, this to the *Soul* ; that did but preserve the life of the *Living*, this restoreth life to the *Dead*. The *leaves of this Tree* healeth the Nations of Believers, and yet yields every month a new manner of fruit, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament ! at least once every month, taste anew of this renewing fruit, which Christ hath prepared for us at his Table, to heal our infirmities, and to confirm our belief of life everlasting.

*Of the seventh End of the Lord's Supper.*

7. To bind all Christians, as it were by an oath of Fidelity, to serve the only true God ; and to admit no other propitiatory sacrifice of sins, but that one real Sacrifice which by his Death Christ once offered, and by which he finished the sacrifice of the Law, and effected eternal Redemption, and Righteousness for all Believers : And so to remain for ever a publick mark of profession to distinguish Christians from all Sects and false Religions. And seeing that in the *Mass* there's a strange Christ adored, not he that was born of the *Virgin Mary*, but one that is made of a *wafer-cake* ; and that the offering up of this *Breaden-god* is thrust upon the Church as a propitiatory sacrifice for the quick and the dead : all true Christians, upon the danger of wilful perjury before the

the Lord Chief Justice of heaven and earth, are to detest the Mass, as the Idol of Indignation, which is most derogatory to the All-sufficient World-saving merits of Christ's Death and Passion. For by receiving the Sacrament of the Lord's Supper we all swear, that all *real sacrifices* are ended by our Lord's death; and that his Body and Blood once crucified and shed, is the perpetual food and nourishment of our Souls.

2. How to consider thine own unworthiness.

A Man shall best perceive his own unworthiness, by examining his life according to the *ten Commandments* of Almighty God. Search therefore what Duties thou hast omitted, and what Vices thou hast committed, contrary to every one of the *Commandments*; remembering that without repentance and God's mercy in Christ, the *curse of God* (containing all the miseries of this life, and everlasting torments in Hell-fire, when this is ended) is due to the breach of the least of God's *Commandments*. And having taken a due survey both of thy sins, and miseries, retire to some secret place, and there putting thy self in the sight of the Judge, as a *guilty Malefactor* standing at the Bar to receive his Sentence, bowing thy knees to the Earth, smiting thy breast with thy Fist, and bedewing thy Cheeks with thy tears, confess thy sins, and

Deut. 27. 26.  
Gal. 3. 10.

humbly ask him mercy and forgiveness in these, or the like words.

*An humble confession of sins, to be made unto God before the receiving of the holy Communion.*

Luke 15. 21.  
The first  
Command-  
ment.

Deut. 6. 5.

Mat. 12. 37,  
38.

Lev. 19. 24.

Psalms 20.  
5, 6.

Rev. 18. 1.

The second  
Command-  
ment.

Deut. 12. 33.

Mat. 19. 9.

Gal. 2. 1.

The third  
Command-  
ment.

Phil. 1. 10.

Eccles. 1. 17.

1 Kings 19.  
10.

Jer. 5. 20.

O God and Heavenly Father, when I consider the goodness which thou hast ever shewed unto me, and the wickedness which I have committed *against Heaven and against thee*; I am ashamed of my self, and confusion seems to cover my face as a veil; for, which of thy *Commandments* have I not transgressed? O Lord, I stand here guilty of the breach of all thy holy Laws. For the love of my heart hath not so intirely cleaved unto thy Majesty, as to *vain and earthly* things. I have not feared thy Judgments, to deter me from my sins, nor trusted to thy *Promises*, to keep me from doubting of my *temporal*, or from the despairing of mine *eternal* state. I have made the rule of thy Divine Worship to be what my *mind thought fit*, not what thy *word prescribed*; finding my heart more prone to remember my blessed *Saviour* in a *painted picture* of man's device, rather than to behold him *crucified* in his *word* and *Sacraments*, after his own Ordinance. Where I should never use thy *Name* (whereat all *knees do bow*) but with *religious reverence*, nor any part of thy Worship without due *preparation and zeal*, I have blasphemously abused thy holy  
Name

Name to rash and customary Oaths; yea, I have used Oaths by thy sacred Name, as false covers to my filthy sins. And I have been present at thy Service oft times more for Ceremony than *Conscience*, and to please men more than to please thee, my gracious God.

Where I should sanctifie thy *Sabbath Day*, by being present at the publick exercises of the Church, and by meditating privately on the *Words and Works of God*, and by visiting the *sick*, and relieving of my poor Brethren; alas, I have thought those holy Exercises a burthen; because they hinder my vain sports; yea, I have spent many of thy *Sabbaths* in my own *prophane pleasures*, without being present in any part of thy Divine Worship.

When I should have given all due reverence to my *Natural, Ecclesiastical, and Politick Parents*, I have not shewed that measure of duty and affection to my Parents, which their care and kindness have deserved. I have not had thy *Ministers* in such singular love for their works sake as I ought; but I have taunted at their zeal, and hated them, because they reprov'd me justly. And I have carried my self contemptuously against thy *Magistrates and Ministers*, though I knew that it is thine Ordinance, that I should be obedient unto them.

Where I should be <sup>1</sup> slow to wrath, and <sup>2</sup> ready to forgive offences, and not suffer the Sun to go down upon my wrath, but to do

P 5

good.

Here confess thy rash and false swearing.

The fourth Commandment, Acts 20. 7.

1 Cor. 16. 2. Here confess thy travelling on the Sabbath, and thy leaving the holy exercise to go sporting or feasting.

The fifth Commandment.

1 Thes. 6. 13. Gal. 4. 11. Here confess thy disobedience to thy Parents, Ministers, Magistrates, Masters, or Tutors.

The sixth Commandment.

<sup>1</sup> Prov. 10. <sup>2</sup> Eph. 4. 12. Mat. 5. 9.

Here confess thy hastiness and fury, and if thou hast been any way the cause of any mans Death unjustly or cruelly.

The seventh Commandment.

Thes. 1. 3, &c.

Rom. 6. 12.

Here confess unto God thy secret pollutions, fornications, or adultery, if Satan hath so far prevailed over thee.

The eighth Commandment.

Eph. 4. 23.

Luke 56. 4, 5.

Lev. 23. 25.

Here confess if thou hast secretly stolen, or openly robbed any thing, or

hast detained from any fatherless child that which is his by right.

good or evil, loving my very Enemy for thy sake: I, alas, for one sorry word have burst out in open rage; and harbouring thoughts of mischief in my heart, I have preferred to feed on mine own malice, rather than to eat of thy holy Supper.

Where I should keep my mind from all filthy lusts, and my body from all uncleanness: O Lord, I have defiled both and made my heart a Cage of all impure thoughts, and my mind a very *flye* of the unclean Spirit. Yea, the remedy which thou (O Lord) hast ordained for incontinency could not contain me within the bounds of Chastity; for doting on Beauty whose ground is but Dust, Satan hath bewitched my flesh to lust after strange flesh.

Where I should have lived in uprightness, giving every man his due, being contented with mine own Estate, and living conscionably in my lawful Calling, should be ready (according to my ability) to send and give unto the poor: O Lord, I have by oppression, extortion, bribes, cavillation, and other indirect dealings, under pretence of my Calling and Office, robbed and purloyned from my fellow Christians; yea, I have received, and suffered Christ, where I was trusted many a time in his poor members to stand hungry, cold, and naked at my door; and hungry, cold, and naked, to go away succourless,

as he came; and when the leanness of his Cheeks pleaded pity, the hardness of my heart would shew no compassion,

When I should have made conscience to *speak the truth in simplicity* without any falshood, *prudently* judging aright, and *charitably* construing all things in the best part, and should have defended the good name and credit of my Neighbour; alas (vile wretch that I am!) I have belied and slandered my fellow-brother; and as soon as I heard an ill report, I made my tongue the instrument of the Devil, to blazon that abroad unto others, before I knew the truth of it my self; I was so far from speaking a good word in defence of his good Name, that it tickled my heart in secret to hear one that I envied to be taken with such a blemish; though I knew that otherwise the graces of God shined in him in abundant measure. I made *jests of officious*, and *advantage of pernicious* lyes, herein shewing my self a right *Cretian*, rather than an upright *Christian*.

And lastly, (O Lord) where I should have rested fully contented with that *portion* which thy Majesty thought meetest to bestow upon me in this pilgrimage, and rejoyced in others good as in mine own: alas, my life hath been nothing else but a greedy lusting after this Neighbours House, and that Neighbours Land: yea, secretly wishing such a man dead, that I might have his *Living* or *Office*, coveting rather

The ninth Commandment.  
Zach. 8. 19.  
Mat. 10. 16.  
1 Cor. 11. 7.  
Mat. 1. 18, 19.  
Psal. 50. 20.  
Psal. 50. 3.  
Here confess if thou hast belied or slandered thy Neighbour, or not spoken the truth to clear his innocency when thou wast called thereunto.  
Tit. 1. 12.

The tenth Commandment.  
Heb. 13. 5.  
1 Tim. 6. 6.  
Phil. 4. 11, 12.



rather those things which thou hast bestowed on another, than been thankful for that which thou hast given unto my self. Thus, I, O Lord, who am a *carnal sinner*, and *sold under sin*, have transgressed all thy holy and spiritual Commandments from the *first* to the *last*, from the *greatest* to the *least*; and here I stand guilty before thy Judgment-seat, of all the breaches of thy Laws, and therefore liable to thy *Curse*, and to all the miseries that Justice can pour forth upon so *curst* a Creature. And whither shall I go for deliverance from this misery? *Angels* blush at my rebellion, and will not help me: *Men* are guilty of the like transgression, and cannot help themselves: shall I then despair with *Cain*, or make away my self with *Judas*? No, Lord for that were but to end the miseries of this life, and to begin the endless torments of Hell: I will rather appeal to the *Throne of Grace*, where mercy reigns, to pardon *abounding* sins, and out of the depth of my miseries, I will cry with *David* for the depth of thy mercies. Though thou shouldst kill me with afflictions, yet will I (like Job) put my trust in thee. Though thou shouldst drown me in the Sea of thy displeasure with *Jonas*, yet will I catch such hold on thy mercy that I will be taken up dead clasping her with both my hands. And though thou shouldst cast me into the bowels of Hell, as *Jonas* into the belly of the *Whale*: yet from thence would I cry!

Heb. 4.

Psal. 130. 1.

Job 13. 12.

Jonah 2. 2.

cry unto thee ; O God the Father of Heaven, O Jesus Christ the Redeemer of the world, O Holy Ghost my Sanctifier, three Persons and one Eternal God, have mercy upon me a miserable sinner. And seeing the goodness of thine own Nature first moved thee to send thine *only begotten Son* to die for my sins, that by his death I might be reconciled to thy Majesty ; O reject not now my penitent Soul, who being *displeased* with her self for sin, desireth to return to serve, and please thee in newness of life ; and reach from Heaven thy helping hand to save me thy poor servant, who am (like *Peter*) ready to *sink* in the Sea of my sins and misery. Wash away the multitude of my sins, with the *merits of that Blood*, which I believe that thou hast so abundantly shed for penitent Sinners.

And now that I am to receive this day the *blessed Sacrament* of thy precious *Body and Blood* ; O Lord, I beseech thee, let thy holy Spirit, by the Sacrament, seal unto my soul, that by the merits of thy Death and Passion, all my sins are so freely and fully remitted and forgiven, that the curse and judgments which my sins have deserved, may never have power either to *confound* me in this life : or to condemn me in the world which is to come. For my steadfast faith is, that thou hast died for my sins, and risen again for my justification. This I believe, O Lord, help mine unbelief. Work in me like-

Rom. 4. ult.

likewise. I beseech thee, an *unfeigned* Repentance, that I may heartily *bewail* my former sins, and *loath* them, and serve thee henceforth in *newness of life*, and greater measure of *holy Devotion*; and let my soul never forget the infinite love of so sweet a *Saviour*, that hath laid down his life to redeem so vile a *Sinner*. And grant, Lord, that having received these Seals and Pledges of my *Communion* with thee; thou mayst henceforth so dwell by thy *Spirit* in me, and I so live by *Faith* in thee, that I may carefully walk all the days of my life in *godliness* and *piety* towards thee; and in *Christian love* and *Charity* towards all my Neighbours: that living in thy fear, I may die in thy favour, and after Death be made partaker of *eternal Life*, through Jesus Christ, my Lord and only Saviour. Amen.

3. Of the means whereby thou mayst become a worthy Receiver.

**T**Hese means are Duties of two sorts: the former respecting God; the latter our Neighbours. Those which respect God, are three; First, *sound knowledge*; Secondly, *true Faith*; Thirdly, *unfeigned Repentance*. That which respecteth our Neighbour, is but one, *sincere Charity*.

1. Of Sound Knowledge, requisite in a worthy Communicant.

Sound Knowledge, is a *sanctified understanding* of the first Principles of Religion. As first of the Trinity of Persons in the unity of the

Heb. 6. 1, 2.  
John 17. 4.  
1 Tim. 2. 4.  
2 Cor. 12. 5.

the Godhead. Secondly, Of the Creation of Man, and his fall. Thirdly, Of the Nature and Offices of Christ, and redemption by faith in his Death, especially of the Doctrine of the Sacrament sealing the same unto us. For as a House cannot be built unless the foundation be first laid, so no more can Religion stand unless it be first grounded upon the certain knowledge of God's Word. Secondly, If we know not God's Will, we can neither believe nor do the same. For as Wordly businesses cannot be done but by them who have skill therein: so without knowledg must men be much more ignorant in Divine and spiritual matters. And yet in temporal things a man may do much by the light of Nature: but in religious Mysteries, the more men rely upon natural Reason, the further we are from comprehending spiritual Truth. Which discovers the fearful Estate of those who receive without knowledg, and the more fearful estate of those Pastors who minister unto them without Catechising.

1 Cor. 2. 4.  
Rom. 8. 7.

2. Of sincere Faith, required to make  
a worthy Communicant.

Sincere Faith is not a bare knowledg of the Scriptures, and first grounds of Religion (for that Devils and Reprobates have in an excellent measure, and do believe it and tremble) but a true persuasion, as of all those things whatsoever the Lord hath revealed in his Word: so also a particular

James 3. 19.  
Heb. 4. 2.

Rom. 4. 11.

Eph. 3. 17.

Heb. 11. 6.

Rom. 13. 23.

lar application unto a man's soul, of all the promises of mercy which God hath made in Christ to all believing sinners. And consequently, that Christ and all his merits do belong unto him, as well as to any other. For first, if we have not the righteousness of Faith; the Sacrament seals nothing unto us, and every man in the Lord's Supper receiveth so much as he believeth. Secondly, because that without Faith we communicating on Earth cannot apprehend Christ in Heaven. For as he dwelleth in us by Faith, so by Faith we must likewise eat him. Thirdly, because that without Faith we cannot be perswaded in our Consciences, that our receiving is acceptable unto God.

3. Of unfeigned repentance, requisite for a true Communicant,

Isa. 5. 7.

Ezek. 13. 11.

Acts 26. &amp;

3. 19, 24.

Luke 1. 74,

75.

Heb. 2. 3, 14.

Tit. 1. 15.

True repentance is a holy change of the mind, when upon the feeling sight of God's mercy, and of mans own misery, he turneth from all his known and secret sins, to serve God in holiness and righteousness all the rest of his days. For as he that is glutted with meat is not apt to eat bread; so he that is stuffed with sins, is not fit to receive Christ: And a Conscience defiled with wilful filthiness, makes the use of all holy things unholy unto us. Our sacrificed spotless Paschever cannot be eaten with the fowr leaven of malice and wickedness, saith Paul, 1 Cor. 5. 8. Neither can the old bottles of our corrupt and impure Consciences retain the new Wine  
of

of Christ's precious Blood, as our Saviour saith, *Mark* 2.22. We must therefore truly repent, if we will be worthy partakers.

4. *The Duty to be performed in respect of our Neighbour, is Charity.*

*Charity is a hearty forgiving of others, who have offended us, and after reconciliation, in outward unfeigned testifying of the inward actions of our hearts by gestures, words, and deeds, as oft as we meet, and occasion is offered. For first, without love to our Neighbour, no sacrifice is acceptable unto God. Secondly, Because one chief end wherefore the Lord's Supper was ordained, is to confirm Christians love one towards another. Thirdly, No man can assure himself that his own sins are forgiven of God, if his heart cannot yield to forgive the faults of men that have offended him. Thus far of the first sort of Duties which we are to perform before we come to the Lord's Table, called Preparation.*

*Mat. 5. 23, 24.  
John 13. 14, 34, 35.  
Matth. 6. 12, 14, 15.  
& 18. 35.*

2. *Of the second sort of Duties which a worthy Communicant is to perform at the receiving of the Lord's Supper, called Meditation.*

THE Exercise of spiritual Meditation consists in divers points.

First, When the Sermon is ended, and the Banquet of the Lord's Supper begins to be celebrated, meditate with thy self how thou art invited by Christ to be a Guest at his holy Table, and how lovingly he

*Mat. 22.  
1 Pet. 1.  
Isa. 55. 1, 2.*

Mat. 26. 26,  
27, 28.

2 Sam. 19.  
23.

Gen. 22. 5.

he inviteth thee; *Ho, every one that thirsteth, come ye to the waters of life, &c. Come buy wine and Milk, without Money, and without Price; eat ye that which is good, let your soul delight it self in fatness. Take ye, eat ye, This is my Body which is broken for you, Drink you all of this; for this is my Blood which was shed for the remission of your sins.* What greater honour can be vouchsafed, than to be admitted to sit at the Lord's own Table? What better fare can be afforded, than to feed on the Lord's own Body and Blood? If David thought it to be the greatest favour that he could shew unto good Barzillai, for all the kindness that he shewed unto him in his troubles, to offer him, that he should feed with him at his own Table in Jerusalem; how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his own Table, and that with his own most holy Body and Blood?

Secondly, As Abraham, when he went unto the Mount, to sacrifice Isaac his Son, left his Servants beneath in the Valley; so when thou comest to the spiritual Sacrifice of the Lord's Supper, lay aside all earthly thoughts and cogitations, that thou mayst wholly contemplate of Christ, and offer up thy Soul unto him, who sacrificed both his Soul and Body for thee.

Thirdly, Meditate with thy self how precious and venerable is the Body and Blood of the Son of God, who is the Ruler  
of



of Heaven and Earth : the Lord , at whose beck the Angels tremble , and by whom both the *quisk* and *dead* shall be judged at the last Day , and thou among the rest ; and how that it is he , who having been crucified for thy sins , offereth now to be received by Faith into thy Soul . On the other side , consider how sinful a *Creature* thou art ; how altogether *unworthy* of so holy a *Guest* ; how ill *deserving* to taste of such *sacred food* , having been *conceived* in *filthiness* ; and wallowing ever since in the mire of *Iniquity* ; bearing the name of a *Christian* , but doing the *works* of the *Devil* ; adoring Christ with an *Ave Rex* in thy mouth , but *spitting Oaths* in his face , and crucifying him anew with thy *graceless actions* .

<sup>1</sup> Hail King.

Fourthly , Ponder then with what face dost thou offer to touch so holy a *Body* with such defiled hands ? or to *drink* such *precious Blood* with so lewd and lying a mouth ? or to lodge so blessed a *Guest* in so *unclean* a stable ? for if the *Bethshemites* were slain for but looking irreverently into the *Ark* of the *Old Testament* , what Judgment mayst thou justly expect , who with such impure eyes and heart , art come to see and receive the *Ark* of the *New Testament* , in which *dwelleth all the fulness of the Godhead bodily* .

Col. 2. 9.

If *uzza* for but *touching* ( though not without *zeal* ) the *Ark* of the *Covenant* , was *stricken* with *sudden Death* ; what *stroke*

2 Sam. 6. 7.

*stroke of Divine Judgment* mayst thou not fear, that so rudely, with unclean hands, dost presume to handle the *Ark of the Eternal Testament*, wherein are hid all the treasures of wisdom and knowledg?

Mat. 3. 11.

If *John Baptist* (the holiest man that was born of a Woman) thought himself unworthy to bear his shoes; O Lord, how unworthy is such a prophane wretch, as thou art, to eat his holy *Flesh*, and to drink his precious Blood?

If the blessed Apostle *Saint Peter*, seeing but a glimpse of Christ's Almighty Power, thought himself unworthy to stand in the same Boat with him; how unworthy art thou to sit with Christ at the same Table, where thou mayst behold the infiniteness of his Grace and Mercy displayed?

If the *Centurion* thought that the roof of his House was unworthy to harbour so Divine a Guest; what room can there be fit under thy ribs, for Christ's holiness to dwell in?

Mat. 8. 8.

If the *Blood-Issued* sick Woman feared to touch the hem of his Garment, how shouldst thou tremble to eat his flesh, and to drink his all-healing blood?

Yet if thou comest humbly, in Faith, Repentance, and Chastity, abhorring thy sins past, and purposing unfeignedly to amend thy life henceforth, let not thy former sins past affright me; for they shall never be laid to thy charge; and this Sacrament shall seal unto thy Soul that

that all thy sins and the Judgments due unto them, are fully pardoned, and clean washed away by the blood of Christ. For this Sacrament was not ordained for them who are perfect, but to help penitent Sinners unto perfection. Christ came not to call the righteous, but sinners to repentance. And he saith, that the whole need not a Physician, but those that are sick. Those hath Christ called; and when they came, them hath he ever helped. Witness the whole Gospel, which testifieth that not one sinner who came to Christ for mercy, went ever away without his errand. Bath thou likewise thy sick soul in this Fountain of Christ's Blood, and doubtless according to his promise, Zach. 13. 1. thou shalt be healed of all thy sins and uncleanness. Not sinners therefore, but they who are unwilling to repent of their sins, are debarred this Sacrament.

Mat. 9. 12, 13.  
Mat. 11. 28.

Fifthly, Meditate, that Christ left this Sacrament unto us as the chief token and pledg of his love, not when we would have made him King, John 6. 16. (which might have seemed a requital of kindness) but when Judas and the High Priests were conspiring his Death (therefore wholly of his meer favour.) When Nathan would shew David how intirely the poor man loved his sheep that was killed by the rich man, He gave her (saith he) to eat of his own morsels, and of his own Cup to drink, 2 Sam. 12. 3. and must not then the love of Christ to his Church be unspeak-

speakeable, when he giveth her his own flesh to eat, and his *own blood to drink*, for her spiritual and eternal nourishment, If then there be any love in thine heart, take the *Cup of Salvation* into thy hand, and pledg this love with love again, *Psalm 116. 11.*

Sixthly, When the Minister beginneth the holy Consecration of the Sacrament; then lay aside all praying, reading, and all other cogitations whatsoever, and settle thy meditations onely upon those holy Actions and Rites, which according to *Christ's Institution*, are used in and about the holy Sacrament; For it hath pleased God (considering our weakness) to appoint those Rites as means the better to lift up our minds to the serious contemplation of his *Heavenly Graces*.

When therefore thou seest the Minister putting apart *Bread and wine* on the *Lord's Table*, and consecrating them by Prayer, and the rehearsal of *Christ's Institution*, be a holy Sacrament of the blessed *Body and Blood of Christ*; then meditate how God the Father, of his meer love to mankind, set apart, and sealed his only begotten Son, to be the *All-sufficient means* and only Mediator, to redeem us from sin, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the Bread, being blessed, thou must meditate, that *Jesus Christ* the *Eternal Son* of

of God was put to death, and his blessed soul and body (with the sense of God's anger) broken asunder for thy sins; as verily as thou now seest the holy Sacrament to be broken before thine eyes, and withal call to mind the *hainousness* of thy sins, and the greatness of God's hatred against the same, seeing God's justice could not be satisfied but by such a Sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it, then meditate, that the King (who is the Master of the Feast) stands at the Table to see his Guests; and looketh upon thee, whether thou hast on thee thy *wedding-garment*. Think also, that all the holy <sup>1</sup> Angels that attend upon the Elect in the Church, and <sup>2</sup> do desire to behold the celebration of the holy Mysteries, do observe thy reverence and behaviour. Let my Soul therefore, whilst the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloquy unto Christ.

*A sweet Soliloquy to be said betwixt the Consecration and receiving of the Sacrament.*

**I**S it true indeed, that God will dwell on earth? Behold, the Heaven and the Heaven of Heavens is not able to contain thee; how much more unable is the Soul of such a sinful Caitiff as I am to receive thee?

But seeing it is thy blessed pleasure to come thus to <sup>3</sup> Sup with me, and to  
<sup>4</sup> dwell

Mat. 22. 11. This Wedding-garment is righteousness & true holiness.

Apoc. 9. 8.

Eph. 4. 24.

<sup>1</sup> 1 Cor. 11. 10.

Eph. 5. ult.

<sup>2</sup> 1 Pet. 1.

1, 2.

1 Kings 8. 27.

<sup>3</sup> Apoc. 3. 20.

<sup>1</sup> John 14.  
<sup>23</sup>.

<sup>2</sup> Rom. 7. 14.

<sup>3</sup> Verse 24.

<sup>4</sup> Mat. 9. 13.

Mat. 11. 18.

<sup>1</sup> dwell in me, I cannot for joy but burst out and say; *what is Man that thou art mindful of him, and the Son of Man, that thou regardest him?* What favour soever thou vouchsafest me in the abundance of thy Grace, I will freely confess what I am in a word, a carnal Creature, whose very soul is <sup>2</sup> sold unto sin, a wretched man, compassed about with <sup>3</sup> a body of Death; Yet, Lord, seeing thou <sup>4</sup> calledst, here I come; and seeing thou callest Sinners, I have thrust my self in among the rest; and seeing thou callest all with their heaviest loads, I see no reason why I should stay behind. O Lord, I am sick, and whither should I go, but unto thee the Physician of my Soul? Thou hast cured many, but never didst thou meet with a more miserable Patient; for I am more leproous than Gehazi, more unclean than Magdalen, more blind in Soul than Bartimeus was in Body; for I have lived all this while, and never seen the true light of thy Word: my Soul runs with a greater flux of sin, than was the Hemorrhoeise issue of blood; Mephibosheth was not more lame to go, than my Soul to walk after thee in love; Jeroboam's arm was not more withered to strike the Prophet, than my hand is maimed to relieve the poor. Cure me, O Lord, and thou shalt do as great a work as in curing them all. And though I have all their Sins and Sores; Yet, Lord,

Lord, so abundant in thy *grace*, so great in thy *skill*, that if thou wilt thou canst with a *word* forgive the one, and heal the other; and why should I doubt of thy *good will*, when to save me, will cost thee now but one *loving smile*; who didst shew thy self so willing to redeem me, though it should cost thee all thy *Heart-blood*; and now offerest so graciously unto me the *assured pledg* of my redemption by thy *Blood*: who am I, O Lord God? and what is my merit, that thou hast bought me with so dear a price? it is mercy thy mercy; and I, O Lord, am not worthy the least of all thy mercies: much less to be a partaker of this holy Sacrament, the greatest pledg of the greatest mercy, that ever thou didst bestow upon those Sons of men whom thou lovest. How might I in respect of mine own unworthiness, cry out for fear at the sight of thy holy Sacrament, as the Philistines did, when they saw the Ark of God come into the Assembly, Wo now unto me a Sinner? but that thy Angel doth comfort me, as he did the Woman; Fear thou not, for I know that thou seekest Jesus which was crucified. It is thou indeed that my Soul seeketh after! And here thou offerest thy self unto me in thy blessed Sacrament. If therefore Elizabeth thought her self too much honoured at thy presence in the womb of thy blessed Mother, that the Babe sprang in her belly for joy; how should

Q my

2 Sam. 7. 11.  
Gen. 32. 10.

1 Sam. 5. 7.

Mat. 28. 5.

Luke 1. 43,  
44.



Matth. 8. 8.

Luke 1. 38.

Apoc. 3. 10.

Luke 18. 13.

Luke 19. 9.

my Soul leap within me for joy, now that thou comest by thy holy *Sacraments*, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my Lord himself should come thus to visit me! Indeed Lord, I confess with the faithful *Centurion*, that *I am not worthy that thou shouldst come under my Roof*; and that if thou didst but speak the word only, my Soul should be saved: yet seeing it hath pleased the riches of thy Grace, for the better strengthening of my weakness, to seal thy mercy unto me by thy visible sign, as well as by thy visible word, in all thankful humility my Soul speaks unto thee with the *Blessed Virgin*: Behold the handmaid of the Lord, Be it unto me according to thy word. Knock thou, Lord, by thy word and Sacrament at the Door of my heart, and I will, like the *Publican*, with both my fists knock at my breast, as fast as I can, that thou mayst enter in, and if the door will not open fast enough, break it open, O Lord, by thine Almighty power, and then enter in; and dwell there for ever, that I may have cause with *Zacheus* to acknowledg, That this Day salvation is come into mine House. And cast out of me whatsoever shall be offensive unto thee; for I resign the whole possession of my heart unto thy sacred Majesty, intreating that I may not live henceforth, but that thou mayst live in me, speak in me, walk in me: and so govern me

me by thy *Spirit*, that nothing may be *pleasing* unto me, but that which is *acceptable* unto thee. That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdom of glory. Grant this, *O Lord Jesus*, for the merits of thy Death and Blood-shedding. Amen.

When the Minister bringeth towards thee the *Bread* thus *blessed* and *broken*; and offering it unto thee, bids thee, *Take, Eat, &c.* then meditate that *Christ himself* cometh unto thee, and both *offereth* and *giveth* indeed unto thy Faith, his *very Body* and *Blood* with all the merits of his death and *passion* to feed thy Soul unto *eternal life*; as surely as the Minister offereth and giveth the outward signs that feed thy body unto this *temporal life*. The *Bread of the Lord* is given by the Minister, but the *Bread which is the Lord*, is given by *Christ himself*.

Sacramentum requirit sacramentum.

When thou takest the *Bread* at the Minister's hand to eat it, then *rouse up* thy Soul to *apprehend Christ* by *Faith*, and to *apply* his merits to heal thy *miseries*; Embrace him as sweetly with thy *faith* in the *Sacrament*, as ever *Simon* hugged him with his *arms* in his *swaddling-clouts*.

As thou eatest the *Bread*, imagine that thou seest *Christ hanging upon the Cross*, and by his unspeakable torments, fully satisfying God's justice for thy sins, and strive to be as verily partaker of the

Christ calls it his body, not the sign of his body, because this Sacrament was instituted not only to signify, but also to communicate the spiritual graces that they represent, and by the signs to draw our minds to the graces signified.

So Euthymius in Mat. 19. Non dixit dominus, Hæc sunt signa corporis mei, sed Hoc est corpus meum. Oportet ergo non ad naturam eorum quæ propolita

spiritual grace, as of the Elemental signs. For the truth is not absent from the sign, neither doth Christ deceive when he saith, *This is my Body*; but he giveth himself indeed to every Soul that spiritually receives him by Faith. For as ours is the same Supper which Christ administered; so is the same Christ verily present at his own Supper, not by any Papal Transubstantiation, but by Sacramental Participation, whereby he doth truly feed the faithful unto eternal life: not by coming down out of Heaven unto thee, but by lifting thee up from the Earth unto him. According to that old saying, *Sursum corda*, lift up your hearts: And where the Carcase is, thither will the Eagles resort, Mat. 24.

When thou seest the wine brought unto thee apart from the Bread, then remember that the Blood of Jesus Christ was as verily separated from his body upon the Cross, for the remission of thy sins; and that this is the seal of the new Covenant, which God hath made to forgive all the sins of penitent sinners that believe in the merits of his blood-shedding. For the Wine is not a Sacrament of Christ's blood contained in his veins; but as it was shed out

sunt aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem futuri sunt, qui me crucifigunt, Sacramentum aliquod vobis commendant spiritualiter intellectum vivificabit vos. Aug. in Psalm 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first institution: no more do we in the reiteration of the same Supper.

of

of his body upon the Cross for the *remission of the sins* of all that believe in him.

As thou drinkest the Wine, and pourest out of the *Cup* into thy *Stomach*, meditate and believe, that by the merits of that Blood, which Christ shed upon the Cross, all thy sins are as *verily forgiven*, as thou hast now drunk this Sacramental Wine, and hast it in thy stomach. And in the *instant* of drinking, settle thy meditation upon Christ, as he hanged upon the Cross, as if like *Mary* and *John*, thou didst see him nailed, and his Blood running down his blessed Side, out of that *gastly wound*, which the *Spear* made in his *innocent heart*, wishing thy mouth close to his side, that thou mightest receive that *precious Blood* before it fell to the *dusty Earth*. And yet the *actual* drinking of that *real Blood* with thy mouth would be nothing so <sup>1</sup> *effectual*, as this *Sacramental drinking* of that Blood *spiritually by Faith*.

For one of the *Soldiers* might have drank that, and been still a *Reprobate*; but whosoever drinketh it *Spiritually by Faith* in this Sacrament, shall surely have the *Remission* of his sins, and *life everlasting*.

As thou feelest the Sacramental Wine which thou hast drunk, *warming* thy cold stomach: so endeavour to feel the *Holy Ghost* cherishing thy Soul in the joyful assurance of the forgiveness of all thy sins, by the merits of

<sup>1</sup> If remission of sins and eternal life had been appropriated to the drinking of the real blood, doubtless *John* and *Mary* would have made means to have drank it. But *John* ascribes the virtue of believing that it was shed.

Rom. 8. 28.

Heb. 7. 25.

Heb. 9. 24.

of the blood of *Christ*. And to this end God giveth every faithful Soul, together with the *Sacramental Blood*, the *Holy Ghost* to drink. *We are all made to drink into one spirit*. And so lift up thy mind from the contemplation of *Christ*, as he was crucified upon the Cross, to consider how he now sits in glory at the right hand of his Father, making intercession for thee, by presenting to his Father the unvaluable merits of his Death, which he once suffered for thee, to appease his Justice for the sins which thou dost daily commit against Him.

1 Cor. 10.  
17.

Unus est panis communione Sacramenti, non autem necessario unus numero.

After thou hast eaten and drunk both the Bread and Wine, labour that as those *Sacramental Signs*, do turn to the nourishment of thy body, and by the digestion of heat become one with thy substance; so by the operation of Faith, and the *Holy Ghost*, thou mayst become one with *Christ*, and *Christ* with thee; and so mayst feel thy *Communion* with *Christ* confirmed and increased daily more and more; That as it is impossible to separate the Bread and Wine digested into the Blood and substance of the Body; so it may be more impossible to part *Christ* from thy Soul, or thy Soul from *Christ*.

Lastly, As the Bread of the Sacrament, though consisted of many grains, yet makes but *one Bread*: so must thou remember that though all the faithful are many: yet are they all but *one mystical Body*, whereof *Christ* is Head. And therefore

fore thou must love every Christian as thy self and a member of thy Body.

Thus far of the Duties to be done at the receiving of the holy Sacrament; called *Meditation*.

3. Of the Duties which we are to perform after receiving of the holy Communion, called *Action* or *Practice*.

THE Duty which we are to perform after the receiving of the Lord's Supper, is called *Action* or *Practice*, without which all the rest will minister unto us no comfort.

The *Action* consists of two sorts of Duties: First such as we are to perform in the Church; or else, after that we are gone home.

Those that we are to perform in the Church, are either several from our own souls; or else, jointly with the Congregation.

The several Duties which thou must perform from thine own soul, are thee; First, Thou must be careful that forasmuch as Christ now dwelleth in thee, therefore ) to entertain him in a clean heart, and with pure affections; for the most Holy, will be Holy, with the Holy. For if Joseph of Arimathea, when he had begged of Pilate his dead Body, to bury it, wrapped it in sweet Odours, and fine Linnen, and laid it in a new Tomb; how much more shouldst thou lodg Christ in a new heart, and perfume his Room

Psal. 11. 16.

Sancta non  
nisi sancte  
& sanctis.

Luke 2. 46.

with the *Odoriferous incense of Prayers, and all pure affections?* If God required *Moses to provide a Pot of pure Gold to keep the Manna that fell in the wilderness;* what a pure heart shouldst thou provide to receive this *Divine Manna that is come down from Heaven?*

Luke 15. 6.

And as thou camest *sorrowing like Joseph and Mary, to seek Christ in the Temple:* so now having there found him in the *midst of his Word and Sacraments,* be careful with joy to carry him home with thee, as they did.

And if the man that found but his *lost sheep rejoiced so much;* how canst thou having found the *Saviour of the World,* but rejoice much more?

Secondly, Thou must offer the *Sacrifice of a private Thanksgiving* unto God for his *inestimable grace and mercy:* for as this action is common unto the *whole Church;* so it is applied *particularly to every one of the faithful in the Church,* and for this particular mercy, every Soul must joyfully offer up a particular *Sacrifice of Thanksgiving.* For if the *wise men* rejoiced so much when they saw the *Star* which conducted them unto Christ; and worshipped him so devoutly when he lay a *Babe* in the *Manger,* and offered unto him their *Gold, Myrrh, and Frankincense:* how much more shouldst thou rejoice now that thou hast both seen and received this *Sacrament,* which guideth thy Soul unto him



him, where he sitteth at the right hand of his Father in Glory; And thither lifting up thy heart adore him, and offer up unto him the Gold of a pure faith, the Myrrh of a mortified heart, with this or the like sweet Incense of Prayer and Thanksgiving.

*A Prayer to be said after the receiving  
of the Sacrament.*

**W**HAT shall I render unto thee,  
( O blessed Saviour ) for all  
these blessings, which thou hast so gra-  
ciously bestowed upon my Soul? How  
can I sufficiently thank thee, when I  
can scarce express them, where thou  
mightest have made me a Beast, thou  
madest me a Man after thine own Image :  
When by sin I had lost both thine I-  
mage, and my self, thou didst renew in  
me thine Image by thy Spirit, and  
didst redeem my Soul by thy Blood a-  
gain : and now thou hast given unto me  
thy Seal and Pledg of my Redemption :  
Nay, thou hast given thy self unto  
me, O blessed Redeemer. O what an  
inestimable treasure of Riches, and over-  
flowing Fountain of Grace, hath he got  
who hath gained thee ! No man ever  
touched thee by faith, but thou didst heal  
him by Grace : for thou art the Author  
of Salvation; the remedy of all evils,  
the medicine of the sick, the life of the  
quick, and the Resurrection of the dead.  
Seemed it a small matter unto thee to ap-  
point

point thy holy *Angels* to attend upon so vile a Creature as I am; but that thou wouldst enter thy self into my Soul, there to preserve, nourish, and cherish me unto life everlasting.

2 Kings 25.  
29.

If the *Carcase* of the dead Prophet could revive a dead Man, that touched it; how much more shall the *living Body* of the Lord of all Prophets, quicken the faithful, in whose hearts he dwelleth? And if thou wilt raise my body at the last Day out of dust, how much more wilt thou now receive my Soul, which thou hast sanctified with thy Spirit, and purified with thy blood? O Lord, what could I more desire, or what couldst thou more bestow upon me, than to give me thy Body for meat, thy blood for drink, and to lay down thy Soul for the price of my Redemption? Thou Lord endurest the pain, and I do reap the profit: I receive the pardon, and thou didst bear the punishment. Thy tears were my bath, thy wounds my meal, and the injustice done to thee satisfied for the Judgment which was due to me. Thus by thy birth thou art become my Brother, by thy death my Ransom, by thy mercy my reward, and by thy Sacrament my nourishment. O Divine food, by which the Sons of men are transformed into the Sons of God! so that man's nature dieth, and God's nature liveth and ruleth in us. Indeed, all Creatures wondered that the Creator would be inclosed nine months in the Virgins Womb; (though

( though her Womb being replenished with the Holy Ghost, was more splendid than the Starry Firmament. ) But that thou shouldst thus humble thy self to dwell for ever in my heart, which thou foundst more unclean than a Dung-hill, it is able to make all the Creatures in Heaven and Earth to stand amazed. But seeing it is thy free grace and meer pleasure thus to enter and to dwell in my heart, I would to God, that I had so pure a heart as my heart could wish, to entertain thee. And who is fit to entertain Christ? or who, though invited, would not chuse with Mary rather to kneel at thy Feet, than presume to sit with thee at thy Table? Though I want a pure heart for thee to dwell in, yet weeping eyes shall never be wanting to wash thy blessed feet; and to lament my filthy sins: And albeit I cannot weep so many tears as may suffice to wash thy holy feet; yet Lord it is sufficient that thou hast shed blood enough to cleanse my sinful Soul. And I am fully ( O Lord ) assured, that all the dainty fare wherewith the disdainful Pharisee entertained thee at his Table, did not so much please thee, as those Tears which penitent Mary poured under the Table. I would therefore wish with Jeremy, that my head were a fountain of tears, that seeing I can by no means yield sufficient thanks for thy love to me: yet I might by continual tears testify my love to thee. And  
though

Gen. 27. 33.  
2 Chron. 17.  
27.

though no man is worthy of so infinite a grace: yet this is my comfort, *That he is worthy whom thou in favour accountest worthy.* And seeing that now of thy meer grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by the Sacrament the assurance of thy love, and the forgiveness of my sins, O Lord, confirm thy favour unto thy Servant, and say of me, as Isaac did of Jacob, *I have blessed him, therefore he shall be blessed:* And that I may say unto thee with David, *Thou, O Lord, hast blessed my Soul, and made it thy House, and it shall be blessed for ever.* And seeing it pleased thee to bless the house of Obed-Edom, and all his Household, whilst the Ark of the Lord remained in his House, I doubt not but thou wilt much more bless my Soul and body, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will to enter under my Roof, and to dwell for ever in my poor Cottage. Bless me, O Lord, so that my sins may wholly be remitted by thy Blood; my Conscience sanctified by thy Spirit, and mind enlightened by thy Truth, my heart guided by thy Spirit, and my will in all things subdued to thy blessed will and pleasure. Bless me with all grace which I want, and increase in me those good gifts which thou hast already bestowed upon me; And seeing that I hold thee not by the arms

Gen. 32. 45  
&c.

arms, as *Jacob wrestling*, without me, but inwardly dwelling by Faith within me; surely Lord, I will never let thee go except thou bless me, and give me a new Name, a new Heart, a new Spirit, and strength by the power of God to prevail over sin and Satan. And I beseech thee, O Lord, desire not to part from me, as thou didst from *Jacob*, because thy day breaketh, and thy Grace beginneth to dawn and appear, But I from my Soul, humbly with the *Emanites* entreat thee, Oh sweet Jesus, to abide with me, because it draweth toward night. For the night of temptation, thy night of tribulation, yea my last long night of Death approacheth. O blessed Saviour, stay with me therefore now and ever. And if thy presence go not home with me, carry me not from hence. Go with me and live with me, and let neither Death nor Life separate me from thee. Drive me from my self, draw me unto thee. Let me be sick, but found in thee, and in my weakness let thy strength appear. Let me seem as dead, that thou alone mayst be seen to live in me, so that all my members may be but instruments to act thy motions. Set me as a Seal upon thine heart, and let thy zeal be settled upon mine, that I may be out of love with all, that I may be only in love with thee. And grant, O Lord, that as thou now vouchsafest me this favour to sit at thy Table to receive this Sacrament in thy house of grace, so I may hereafter, through thy

Exod. 33.  
13, 14.

Cant. 8. 6.

Luke 22.30.

Apoc. 5. 9.  
Apoc. 7. 10,  
II, 22.

thy mercy, be received to eat and drink at thy Table in thy Kingdom of Glory. And for thy mercy, I do here with the four beasts, and twenty four Elders cast my self down before thy Throns of Grace, acknowledging that it is thou that hast redeemed me with thy blood, and that salvation cometh only from thee. And therefore unto thee I do yield all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and Majesty, O my Lord, and my God, for evermore. Amen.

Rom. 12. 1.  
Luke 17. 5.

Thirdly, Seeing *Christ* hath sacrificed himself for thee, (and all that thou canst give is too little) therefore thou must offer thy self to be a living, holy, and acceptable sacrifice unto God, and serving him in righteousness and holiness all thy days. Thus *Tertullian* witnesseth that in his time a *Christian* was known from another man, only by the holiness and uprightness of his life.

2. Of the Duties which we are to do after the Communion jointly with the Congregation.

<sup>1</sup> Math. 26. 1.  
Which is probable to have been the 123d. Psalm.

<sup>2</sup> 1 Cor. 5. 1  
Rom. 15. 8.

THE Duties to be performed jointly with the Church are three. First; publick Thanksgiving, both by Prayers and singing of Psalms: thus <sup>1</sup> *Christ* himself and his Apostles did. Secondly, joyning with the Church, <sup>2</sup> in going (every man according to his ability) towards the relief of the poor: This was the manner of the

the primitive Churches, to make *Collecti-  
ons* and <sup>1</sup> *Love-feasts* after the *Lord's Sup-  
per*; for the relief of the poor *Christians*.  
Thirdly, when thanks and praise is end-  
ed, then with all reverence to stand up,  
and to receive the blessing of God by the  
mouth of his *Minister*, and to receive it  
as if thou didst hear *God himself* pro-  
nouncing it unto thee from Heaven; For  
by their blessing God doth bless his  
people.

*Thus far for the Duties to be practised in  
the Church.*

The Duties which thou art to practise  
after that thou art departed home, are  
three. First, *To observe diligently* whether  
thou hast truly received Christ in the Sa-  
crament; which thou mayst thus easily  
perceive: For seeing *his flesh is meat in-  
deed*, and *his blood is drink indeed*, and that  
he is so full of grace, that no man ever  
touched him by faith, but he received ver-  
tue from him; it cannot possibly be that,  
if thou hast eaten his flesh, or drunk his  
Blood, but thou shalt receive grace and  
power to be cleansed from thy sins and  
filthiness. For if the *Hemorrhoe* that did  
but touch his garment, had her bloody-issue,  
that continued so long, forthwith stanch-  
ed; how much more will the bloody  
issue of thy sins be stanchèd, if thou then  
hast truly eaten and drunk the very flesh  
and blood of Christ? But if thy issue still  
runneth, thou may justly suspect thou  
hast never yet truly touched Christ.

Secondly,

<sup>1</sup> Qui copi-  
osiores sunt  
& volunt,  
pro arbitrio  
quisque suo  
quod visum  
est, contri-  
buunt, &  
quod ita  
colligitur,  
apud Præ-  
positum de-  
ponitur, at-  
que inde  
ille opitu-  
latur pupil-  
lis & viduis,  
& qui prop-  
ter morbum  
aut aliquam  
aliam cau-  
sam egent,  
&c. Just.

Martyr.  
Apolog. 2.  
c. 2m.

Lucrum est  
pietatis no-  
mine facere  
sumptum.

Tert. Apol.  
adv. Gen.

c. 29.

Num. 6. 23,  
28.

John 6. 55.

Matth. 5. 29.



Mark 12. 24,  
&c.  
2 Pet. 2. 22.  
Cant. 5. 3.  
Psalm 45. 7.  
Heb. 1. 9.  
Cant. 1. 1.  
Psalm 34. 8.  
Scio Romæ  
hanc esse  
consuetudi-  
nem, ut fi-  
deles semper  
Christi cor-  
pore accipi-  
ant. Hier.  
Apol. adv.  
Jovin.  
Quotidie  
communionem  
Eucharistie  
percipere non  
laudo, nec  
reprehendo.  
Omnibus  
Dominicis  
diebus com-  
municandū  
suadeo &  
hortor, si  
mens sine  
affectu pec-  
candi sit.  
Aug. (vel  
potius Ge-  
nadius) lib.  
de Eccl.  
Dogm. cap.  
53.

Secondly, Seeing thou hast now re-  
conciled thy self to God, and renewed thy  
Covenant, and vowed newness and a-  
mendment of life: thou must therefore  
have special care that thou dost not yield  
to commit thy former sin any more,  
knowing that the *unclean spirit*, if ever he  
can get into thy soul again, after that it is  
*swept and garnished*, he will enter forcibler  
possession with *seven other Devils worse  
than himself*; so that the end of that man  
shall be worse than his beginning. Be ye not  
therefore like the *Dog*, that returns to his  
vomit, or the *washed Sow* that walloweth  
in the mire again. And return not to thy  
malice, like the *Adder*, who laying aside  
poysen while she drinks, takes it up again  
when she hath done. But when either  
the *Devil* or thy *flesh* shall offer to tempt  
and move thee to relapse into thy former  
sins, answer him as the *Spouse* doth in the  
*Canticles*, *I have put off my Coat*, (of my former  
corruption) *how shall I put it on? I  
have washed my self, how shall I defile them  
again?*

Lastly, If ever thou hast found either  
joy or comfort in receiving the holy Sa-  
crament, let it appear by the eager de-  
sire of receiving it oftner again. For the  
*Body of Christ*, as it was anointed with the  
oyle of gladness above his fellows, so doth  
it yield a sweeter savour than all the or-  
naments of the World; the fragrant smell  
whereof allureth all Souls who once  
tasteth the sweetness thereof, ever after

to desire oftner to taste thereof again, *Because of the savour of the good Ointment, therefore do the Virgins love thee. O taste therefore often, and see how good the Lord is, saith David.* This is the Commandment of Christ himself, *Do this in remembrance of me,* and in doing this thou shalt shew thy self best mindful and thankful for his death. *For as often as you shall eat this bread, and drink this blood, ye shall shew the Lord's Death until he come.* And let this be the chief End whereunto both thy receiving and living tendeth; that thou mayst be a holy Christian, *zealous of good works, purged from sin, to live soberly, righteously, and godly in this present world;* that thou mayst be acceptable to God, profitable to thy Brethren, and comfortable unto thine own Soul.

Tit. 2. 13.  
14.

Thus far of the manner of glorifying God in thy self.

Now followeth the Practice of Piety in glorifying God in the time of sickness; and when thou art called to die in the Lord.

**A**S soon as thou perceivest thy self to be visited with any sickness, meditate with thy self;

1. That *Misery cometh not out of the dust; neither doth affliction spring out of the Earth.* Sickness comes not by hap or chance (as the *Philistines* supposed that their *Mice* and *Hæmorrhoids* came) but from man's wickedness, which as *sparks* break-

Job 5. 6.

1 Sam. 6. 9.

eth

Lum. 3. 39.

Psalm 107.

17.

Eccl. 10. 4.

2 Chro. 15. 4.

Matth. 6. 6.

Psalm 4. 4.

Lam. 3. 40.

Joel. 7. 36.

keth out, *Man suffereth (saith Jeremy) for his sins; Fools (saith David) by reason of their transgressions, and because of their iniquities are afflicted.* As therefore Solomon adviseth a man to carry himself toward an earthly Prince. *If the Spirit of him that ruleth rise up against thee, leave not thy place; for gentleness pacifieth great sins; so counsel I thee to deal with the Prince of Princes: If the Spirit of him that ruleth Heaven and Earth rise up against thee, let not thy heart despair: for Repentance pacifieth great sins.* And *who-soever returneth in his affliction to the Lord God of Israel, and seeks him, he will be found of him.*

2. Shut to thy Chamber-door: *Examine thine own heart upon thy bed; Search and try thy ways.* Search as diligently for thy capital sin, as *Joshua did for Achan's*, till thou findest it. For albeit God, when he beginneth to chasten his Children, hath respect to all their sins; yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgment, for some one grievous sin, wherein they have lived without repentance.

3. When thou hast thus considered all thy sins, put thy self before the Judgment-seat of God, as a Felon or Murderer standing at the Bar of an earthly Judg, and with grief and sorrow of heart confess unto God all thy known sins, especially thy capital offences, where-

wherewith God is chiefly displeased ; Lay them open with all the circumstances of the time, place, and manner how they were committed, as may most serve to aggravate the hainousness of thy sins, and to shew the contrition of thy heart for the same. Lift up thine hand, and acknowledged thy self before the righteous Judg of Heaven and Earth guilty of eternal death and damnation , for those thy hainous sins and transgressions. And having thus *accused* and *judged* thy self, cast down thy self before the Footstool of his Throne of Grace, assuring thy self, that whatsoever the Kings of *Israel* be, yet the *God of Israel* is a merciful *God* ; and cry unto him from a penitent and faithful heart for mercy and forgiveness , as eagerly and earnestly as ever thou knewest a Malefactor , being to receive his sentence, crying unto the Judg for favour and pardon ; vowing amendment of life; and (by the assistance of his grace ) never to commit the like sin any more. All which thou mayst do in these or the like words.

Prov. 28. 32.

Psalms 99. 5.  
Heb. 4. 20.1 Kings 20.  
31.

*A Prayer when one begins to be sick.*

O Most righteous Judg , yet in *Jesus Christ* my gracious Father, I wretched sinner do here return unto thee ( though driven with pain and sickness ) like the *Prodigal child* with want and hunger. I acknowledg that this sickness and pain comes not by blind chance  
or

Job 3. 35.  
Heb. 3. 2.

or fortune, but by the Divine providence and special appointment. It is the work of thy heavy hand, which my sins have justly deserved; and the *things that I feared, are now saln upon me*. Yet do I perceive that in *wrath thou remembrest mercy*; when I consider how many and how hainous are my sins, and how few and easie are thy corrections. Thou mightest have stricken me with some fearful and sudden Death, whereby I should not have had either time or space to have called upon thee for grace and mercy: and so I should have perished in my sins, and have been for ever condemned in Hell.

I Cor. II.  
13.

Heb. 12. 6,  
7, &c.

But thou, O Lord, visitest me with such a fatherly chastisement, as thou usest to visit thy dearest Children whom thou best lovest, give me ( by this sickness ) both warning and time to repent, and to sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation as any sign of thy wrath and hatred, but as an assured pledg and token of thy favour and loving-kindness, whereby thou dost with thy temporal Judgments draw me to judg my self, and to repent of my wicked life, that I should not be condemned with the godless and unrepenting World. For thy holy Word assures me, that *whom thou lovest thou thus chastenest*; and that thou *scourgest every Son that thou receivest*. That if I endure thy chastening, thou *offereest thy self unto me as unto a Son*; and that *all that continue in*

*in sin, and yet escape without correction (whereof all thy children are partakers) are bastards and not sons: and that thou chastenest me for my profit, that I may be a partaker of thy holiness. O Lord, how full of goodness is thy Nature, that hast dealt with me so graciously in the time of my health and prosperity: and now being provoked by my sins and unthankfulness, hast such fatherly and profitable ends in inflicting upon me this sickness and correction.*

*I confess, Lord, that thou dost justly afflict my body with sickness, for my Soul was sick before of a long prosperity, and surfeited with ease, peace, plenty, and fulness of bread. And now, O Lord, I lament and mourn for my sins, I acknowledge my wickedness, and my iniquities are always in thy sight. Oh, what a wretched Sinner am I, void of all goodness by Nature, and full of evil by sinful Custom! Oh, what a world of sin have I committed against thee, whilst thy long-suffering expected my conversion. and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy property more to respect the goodness of thine own Nature than the deserts of Sinners, I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that all-saving Death, which he hath voluntarily suffered for all which believe in him, have mercy upon me, according to the multitude of thy mercies; turn thy face away*

Ezek. 16. 49.

Psalms 51. 1.  
Verse 11.

Pſalm 25. 7.

Hoſ. 14. 4.

<sup>1</sup> Here  
name that  
ſin which  
troubleth  
thy con-  
ſcience.

Mark 3. 13.

away from my ſins, and blot out all mine iniquities, caſt me not out of thy preſence, neither reward me according to my deſerts; For if thou doſt reject me, who will receive me? or who will ſuccour me, if thou doſt forſake me? But thou, O Lord, art the helper of the helpleſs, and in thee the Fatherleſs findeth mercy; for though my ſins be exceeding great, yet thy mercy, O Lord, far exceedeth them all; neither can I commit ſo many as thy grace can remit and pardon. Waſh therefore, O Chriſt, my ſins with the vertue of thy precious Blood, eſpecially thoſe ſins which from a penitent heart I have confeſſed unto thee; but chiefly, O Lord, for Chriſt his ſake forgive me, <sup>1</sup> &c. And ſeeing that of thy love thou didſt lay down thy life for thy ranſome, when I was thine enemy; Oh, ſave now the price of thine own blood, when it ſhall coſt thee but a ſmile upon me, or a gracious appearance in thy Father's ſight for my behalf. Reconcile me once again, O merciful Mediator, unto thy Father; for though there be nothing in me that can pleaſe him, yet I know that in thee, and for thy ſake, he is well-pleaſed with all whom thou accepteſt and loveſt. And if it be thy bleſſed will, remove this ſickneſs from me, and reſtore me to my former health again, that I may live longer to ſet forth thy Glory, and to be a comfort to my Friends which depend upon me; and procure to my ſelf a more ſet-  
led



led assurance of that Heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall redeem the time which heretofore I have so lewdly and prophanely spent. And to the end, that I may the sooner and easier be delivered from this pain and sickness, direct me, O Lord, I beseech thee by thy divine Providence, to such a Physician and helper, as that ( by thy blessing upon the means ) I may recover my former health and welfare again. And, good Lord, vouchsafe that as thou hast sent this sickness upon me, so thou wouldst likewise be pleased to send thy *Holy Spirit* into my heart, whereby this present sickness may be sanctified unto me, that I may use it as in thy School, wherein I may learn to know the greatness of my misery, and the riches of thy mercy ; that I may be so humbled at the one, that I despair not of the other ; and that I may so renounce all confidence of help in my self, or in any other Creature, that I may only put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weak a Vessel I am, full of frailty and imperfections : and that by nature I am angry and froward under every cross and affliction : O Lord, who art the *giver of all good gifts*, arm me with patience to endure thy blessed will and pleasure ; and of thy mercy lay no more upon me than I

Eph. 2. 26.

James 1. 17.  
John 4. 27.

1 Cor. 10. 13.

I shall be able to endure and suffer. Give me grace to behave my self in all patience, love and meekness, unto those that shall come and visit me: that I may thankfully receive, and willingly embrace all good counsels and consolations from them; and they may likewise see in me such good examples of *patience*, and hear from me such godly lessons of *comfort*, as may be arguments of my Christian faith and profession, and instructions unto them how to behave themselves when it shall please thee to visit them with the like affliction or sickness, I know, O Lord, I have deserved to die; and I desire no longer to live than to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will, restore me to health again, and grant me a longer life. But if thou hast according to thy eternal Decree appointed by this sickness to call for me out of this transitory life, I resign my self *into thy hands and holy pleasure; thy blessed will be done*, whether it be by life or by death. Only I beseech thee of thy mercy forgive me all my sins, and prepare my poor Soul, that by a *true faith*, and *unfeigned repentance*, she may be ready against the time that thou shalt call for her out of my sick and sinful body. O heavenly Father, who art the *bearer of Prayers*, *hear thou in Heaven this my Prayer*, and in this extremity grant me these requests; not for

Psalm 21. 5.

Psalm 63. 2.  
2 King. 39. 8.

for any *worthiness* that is in me, but for the merits of thy beloved Son *Jesus* my only Saviour and Mediator : for whose sake thou hast promised to hear us, and to grant *whatsoever we shall ask of thee in his Name*. In his Name therefore, and in his own words I conclude this my imperfect Prayer, saying, *Our Father which art in Heaven, Hallowed be thy Name, &c.*

John 16. 23.

Having thus reconciled thy self to God in Christ ;

1. Let thy next care be to *set thy House in order*, as *Esay* advised King *Ezekias*, making thy last *will* and *Testament* ( if it be not already made. ) If it be made, then *peruse* it, *confirm* it, and for avoiding all doubts and contention, publish it before Witnesses, that ( if God call for thee out of this life ) it may stand in force add unalterable, as thy last *will* and *Testament*, and so deliver it *locked* or *sealed* up in some *Box*, to the keeping of a faithful *Friend*, in the presence of honest *witnesses*.

Iſa. 38. 1.

2. But in making thy *Testament* take a *Religious Divine's* advice, how to bestow thy *Benevolence*, and some honest *Lawyer's* counsel to continue it according to *Law*.

Dispatch this before thy sickness doth increase, and thy memory decay : lest otherwise thy *Testament* prove a *dotement*, and so be another mans *fancy* rather than thy *will*.

3. To prevent many inconveniencies,

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let

let me recommend to thy discretion two things :

1. If God hath blessed thee with any competent state of wealth, make thy *will* in thy *health-time*. It will neither put thee *farther* from thy goods, nor hasten thee *sooner* to thy Death : but it will be a greater ease to thy *mind*, in freeing thee from a great *trouble* when thou shalt have most need of *quiet*. For when thy *house* is set in order, thou shalt be better enabled to set thy *Soul* in order, and to dispose of thy journey towards God.

2. If thou hast Children, give to every one of them a portion, according to thy *ability*, and in thy *life-time*; that thy life may seem an *ease*, and not a *yoke* unto them; yet so give, as that the Children may still be beholden unto thee, and not *thou unto them*. But if thou keep all in thy hands whilst thou livest, they may thank *Death* and not *thee* for the portion that thou leavest them. If thou hast no Children, and the Lord hath blest thee with a great portion of the goods of this world, and if thou meanest to bestow them upon any *charitable* or pious uses, put not over that *good work* to the trust of others, seeing thou seest how most of other mens *Executors* prove almost *Executioners*. And if Friends be so unfaithful in a man's *life*, how much greater cause hast thou to distrust their fidelity after thy *death*? Lamentable experience sheweth how many dead *Mens wills* have of late either

either been quite *concealed*, and utterly overthrown, or by Cavils and quirks of Law *frustrated and altered*: whereas by the Law of God the will of the Dead should not be *violated*: but all his godly intentions conscionably performed and fulfilled, as in the sight of God, who in the Day of the Resurrection will be a just Judge both of the quick and dead. And if any thing should hap in his will to be *ambiguous or doubtful*, it should be <sup>1</sup> construed as it might come nearest to the honour of God, and the *honest intentions* of the Testator. But let the *vengeance* due to such unchristian deeds light on the Actors that do them, not on the Kingdom wherein they are suffered to be done. And let other Rich men be warned by such wretched examples not to <sup>2</sup> marry their minds to their money, as that they will do no good with their goods till Death divorceth them. Considering therefore the *shortness* of thine own life, and the *uncertainty* of others just dealing after thy death, in these unjust days: Let me advise thee (whom God hath blessed with *ability* and an *intent* to do good) to become in thy life-time thine own Administrator: make thine own hands thine Executors, and thine own eyes thy Overseers; cause thy Lanthorn to give her light before thee, and not behind thee: give God the glory, and thou shalt receive of him in due time the reward which of his grace and mercy he hath promised to thy good works.

Gal. 3. 15.  
Heb. 9. 17.  
2 Cor. 5. 10.  
Eccl. 12. 14.  
Rom. 2. 13.  
1 Cor. 4. 5.  
Acts 7. 31,  
32.

<sup>1</sup> Voluntas  
testatoris  
magis inspi-  
cienda est  
quam verba  
l. cum viri  
fest. sani. C.  
de fide, cum  
ff. ad leg.  
Fal. si ff. ad  
Trebel. ubi.  
fest. re. rogo.  
<sup>2</sup> Matrimo-  
nium inter  
Aurum &  
Arcam di-  
vertium in-  
ter Deum &  
Animam.  
Aug. Felix  
quem faci-  
unt aliena  
pericula  
cautum.

Gal. 6. 9.  
 Mat. 10. 42.  
 Mark 9. 41.  
 Mat. 25. 41.  
 Luke 24. 14,  
 & 18. 27.  
 1 Cor. 15. 58.  
 Apoc. 14. 13.  
 Job 14. 5.  
 Job 33. 11.  
 2 King. 20. 7.  
 2 Kings 5-7,  
 8, 10.  
 John 5. 7.  
 2 King. 1. 2, 3.

Lev. 20. 6.  
 Deut. 18. 13,  
 &c.  
 1 Theſ. 2. 10.  
 Lev. 13. 3.

2 Chr. 16. 22.

4. Having thus ſet thy Houſe and Soul in order ( if the determin'd number of thy days be not expired ) God will either have mercy upon him, and ſay, *Spare him* ( Oh killing malady ) *that he go not down into the pit ; for I have received a reconciliation ;* or elſe, his fatherly providence will direct thee to ſuch a *Phyſician*, and to ſuch means, as that by his bleſſing upon their endeavour thou ſhalt recover, and be reſtored to thy former health again. But in any wiſe take heed that thou, nor none for thee, ſend unto *Sorcerers, Wizards, Charmers, or Chanters* for help : for this were to leave the God of *Israel*, and to go to *Baalzebub* the God of *Ekyon* for help, as did wicked *Ahaziah*, and to break thy vow which thou haſt made with the bleſſed *Trinity* in thy baptiſm : and be ſure that God will never give a bleſſing by thoſe means which he hath accuſed ? but if he permit Satan to *cure thy body*, fear leſt it tend to the damnation of thy Soul. Thou art tried : beware.

5. When thou haſt ſent for the *Phyſician*, take heed that thou put not thy truſt rather in the *Phyſician* than in the Lord, as *Aſa* did of whom it is ſaid, *that he ſought not to the Lord in his Diſeaſe, but to the Phyſician* : which is a kind of Idolatry, that will increaſe the Lord's anger, and make the *Phyſick* received uneffectual. Uſe therefore the *Phyſician* as God's inſtrument, and *Phyſick* as God's means. And ſeeing it is not lawful without Prayer to uſe

use ordinary food, 1 Tim. 4. 4. much less extraordinary Physick (whose good effect depends upon the blessing of God) before thou takest thy Physick, pray therefore heartily unto God to bless it unto thy use, in these or the like words.

Isa. 1. 5, 7.  
Jer. 8. 22.

*A Prayer before taking of Physick.*

**O** Merciful Father, who art the Lord of health, and of sickness, of Life, and of Death, who killest, and makest alive, who bringest down to the grave, and raisest up again: I come unto thee as to the only Physician, who canst cure my Soul from sin, and my body from sickness; I desire neither life nor death, but refer my self to thy most holy will. For, though we must needs die, and being dead, our lives are as water spilt on the ground, which cannot be gathered up again: yet hath thy gracious providence (whilst life remaineth) appointed means which thou wilt have thy Children to use; and (by the lawful use thereof) to expect thy blessing upon thine own means, to the curing of the sickness, and restitution of their health. And now, O Lord, in this my necessity, I have according to thine Ordinance, sent for thy Servant (the Physician) who hath prepared for me this Physick, which I receive as means sent from thy Fatherly hand: I beseech thee therefore, that as by thy blessing on a lump of dry figs, thou didst heal *Ezekiah's* sore, that he recovered: and by seven times washing in the

2 Sam. 2. 6.

1 Sam. 14.

Isa. 38. 21.



John 9. 6, 7.

Matth. 8. 15.

Matth. 9.  
10, &c.

John 14.

river of *Jordan* didst cleanse *Naaman* the *Syrian* of his leprosie, and didst restore the man that was *blind* from his birth by anointing his eyes with clay and spittle, sending him to wash in the *Pool of Siloam*; and by touching the hand of *Peter's* *wives* *Mother*, didst cure her of her *Feaver*; and didst restore the *Woman* that *Touched* the hem of thy *Garment*, from her *bloody issue*: So it would please thee of thine infinite goodness and mercy, to sanctifie this *Physick* to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my *sickness* and *pain*, and restore me to *health* and *strength* again. But if the number of those days which thou hast appointed for me to live in this *Vale* of *misery*, be at an end, and that thou hast sent this *sickness* as thy *Messenger* to call me out of this *mortal* life, then *Lord* let thy *blessed will* be done; for I submit my will to thy most holy pleasure. Only I beseech thee increase my *faith* and *patience*, and let thy grace and mercy be never wanting unto me; but in the midst of all extremities assist me with thy *holy Spirit*, that I may willingly and cheerfully resign up my *Soul* (the price of thine *own blood*) into thy most gracious hands and custody. Grant this, O *Father*, for *Jesus Christ* his sake, to whom with thee, and the *holy Ghost*, be all honour and glory both now and evermore. Amen.

Medi-

*Meditations for the Sick.*

**W**Hilst thy sickness remaineth, use often ( for thy comfort ) these few *Meditations* taken from the *Ends* wherefore God sendeth afflictions to his Children. Those are ten :

1. That by Afflictions God may not only <sup>1</sup> correct our *sins past*, but also work in us a deeper loathing of our natural corruption, and so prevent us from falling into many other sins which otherwise we would commit: like a good Father, who suffers his tender Babe to scorch his Finger in a Candle, who may the rather learn to beware of falling into a greater fire: So the Child of God may say with David, *It is good for me that I have been afflicted, that I may learn thy statutes; for, before I was afflicted, I went astray, but now I keep thy word.* And indeed ( saith St. Paul ) *we are chastened of the Lord, because we should not be condemned with the world.* With one Cross God maketh two Cures: the chastisement of sins past, and prevention of sins to come. For though the eternal punishment of sin (as it proceedeth from Justice) is fully pardoned in the sacrifice of Christ, yet we are not ( without serious judging of our selves ) exempted from the temporal chastisement of sin: for this proceedeth only from the love of God, for our good. And this is the reason that when Nathan told David, from the Lord, that his sins were forgiven, yet that

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the

<sup>1</sup> Deus suus percutit ut emendat. Hier. com. in Isa. i. 6. Deus calamitates infligit, non extinguere, sed castigare nos cupiens. Basil. serm. 2. in divites. Psal. 119. 71. Psal. 119. 67. 1 Cor. 11. 32. 2 Sam. 1. 2, 10.

Verse 15.

*the Sword (of chastisement) should not depart from his house, and that his child should surely die.* For God, like a skilful Physician, seeing the Soul to be *poysoned* with the setting of sin, and knowing that the *reigning* of the *flesh* will prove the *ruin* of the *Spirit*, ministreth the bitter Pill of affliction, whereby the reliques of sin are purged; and the Soul more soundly cured; the *flesh* is subdued, and the *Spirit* is sanctified. Oh the odiousness of sin, which causeth God to chasten so severely his Children, whom otherwise he loveth so dearly.

Heb. 12. 6,  
7, 8.

<sup>1</sup> Ad mala  
servantur  
non mori-  
tura mali.

<sup>1</sup> Sam. 2. 25.

<sup>2</sup> Nam pue  
fa or nimi-  
us non est  
favor, ira  
sed ingens.

At favor in  
magno sepe  
dolore latet.  
Basil. Anth.  
sacr.

2. God sendeth affliction to seal unto us our *Adoption*; for every Child whom God loveth he correcteth; And he is a Bastard that is not corrected. Yea, it is a sure note, that where God seeth sin and smites not, there he detests and loves not. Therefore it is said, that <sup>2</sup> he suffered the wicked sons of *Ely* to continue in their sins without correction, because the Lord would slay them. On the <sup>2</sup> other side, there is no surer token of God's fatherly love and care, then to be corrected with some *cross*, as oft as we commit any sinful crime. Affliction therefore is a seal of *Adoption*, no sign of *Reprobation*. For the purest Corn is cleanest fanned, the finest Gold is ofttest tried, and the sweetest Grape is hardest pressed, and the truest Christian heaviest crossed.

3. God sendeth affliction to *wean* our hearts from too much loving this world and worldly vanities: and to cause us the  
more

more earnestly to desire and long for  
<sup>1</sup> eternal life. For as the Children of *Israel*  
 ( had they not been ill-treated in *E-*  
*gypt* ) would never have been so willing  
 to go towards *Canaan* : so ( were it not  
 for the crosses and afflictions of this life )  
 God's Children would not so heartily  
 long, and willingly desire for the King-  
 dom of Heaven. For, we see many *Epi-*  
*cures* , that would be content to forego  
 Heaven, on condition that they might  
 still enjoy their earthly pleasures ; and  
 ( having never tasted the joys of a bet-  
 ter ) how loth are they to depart this  
 life ? whereas the <sup>2</sup> Apostle ( that saw Hea-  
 vens glory ) tells us, that there is no more  
 comparison 'twixt the joys of eternal life,  
 and the pleasures of this world, than there  
 is betwixt the filchiest dung and the plea-  
 santest meat ; or betwixt the stinkiest  
 dunghil, and the fairest bed-chamber. As  
 therefore a loving Nurse puts wormwood  
 or mustard on the breast ; to make the  
 Child the rather to forsake the Dug . so  
 God mixeth sometimes afflictions with  
 the pleasure and prosperity of this life, lest  
 ( like the Children of this generation )  
 they should forget God, and fall into too  
 much love of this present evil world : and  
 so by riches grow proud ; by fame insolent,  
 by liberty wanton ; and spurn with their heel  
 against the Lord, when they wax fat. But if  
 God's children love not the world so well  
 when ( like a curst Step-mother ) she mis-  
 quibusdam tentationibus reprimuntur. Enchirid. Reg.

<sup>1</sup> Crebris  
 tribulationi-  
 bus Eccle-  
 siam suam  
 Dominus  
 exercet :  
 ne si cuncta  
 temporalia  
 forte pro-  
 sperare cur-  
 rant, inco-  
 latu presen-  
 tis exilii  
 delectata,  
 minus coele-  
 stem patri-  
 am suspiret.  
 Beda in  
 Cant.  
 Mundanus  
 affectus præ-  
 sentia amat,  
 temporalia  
 cumulat,  
 spiritualia  
 negligit, &  
 cum totus  
 se spargit in  
 imis, nil po-  
 test amare  
 de summis.  
 Justin. Pa-  
 triarch. de  
 disc. monast.  
 cap. 14.  
<sup>2</sup> 2 Cor. 12.  
 Phil. 3. 8.  
 Ne sancti  
 viri aliqua  
 elatione in  
 hac vita su-  
 perbiant,  
 Deut. 3. 215.

useth

1 Pet. 1. 7.

1 Ut igne  
purgati &  
ab admix-  
tione vitio-  
rum carna-  
lium defor-  
cati splen-  
deant, exami-  
nate in-  
nocentiz  
charitate,  
Hilar. in  
Psalm 6.

2 Schola  
crucis, scho-  
la lucis.

Gubernator  
in tempesta-  
te dignosci-  
tur, in acie  
nalles pro-  
batur de-  
licata iacta-  
tio est, cum  
periculum  
non est:

conflictatio  
in adversis,  
probatio est  
veritatis.

Cyp. Ser. 4.

de immo.

Jer. 48. 11.

seth and strikes us, how should we love this *harlot*, if she smiled upon us, and stroked us, as she doth her own *worldly Brats*? Thus doth God (like a wise and loving Father) embitter with crosses the pleasures of this life to his Children, that (finding in the earthly estate no true and *permanent joys*) they may sigh and long for eternal life, where firm and everlasting joys are to be found.

4. By affliction and sickness God exerciseth his Children, and the graces which he bestoweth upon them. He refineth and trieth their faith, as the Goldsmith doth his Gold in the 1 Furnace, to make it shine more glistering and bright; he stirreth us up to pray more diligently and zealously, and proveth what *patience* we have learned all this while in his 2 School. The like experience he maketh of our *Hope, Love*, and all the rest of our *Christian virtues*: which without this trial, would rust like Iron unexercised, or corrupt like standing waters, that either have no current, or else are not poured from Vessel to Vessel, *whose taste remaineth, and whose scent is not changed*. And rather than a man should keep still the scent of his corrupt nature to damnation, who would not wish to be changed from state to state, by crosses and sickness, to *salvation*? For as the *Camomile* which is trodden groweth best, and smelleth most fragrant; and as the *Fish* is sweetest that lives in the saltiest waters, so those *Souls* are

are most precious unto Christ, who are most exercised and afflicted with his *Cross*.

5. God sendeth afflictions to demonstrate unto the world the trueneſs of his Children's love and ſervice. Every Hypocrite will ſerve God whiſt he prospereth and bleſſeth him, as the Devil falſly accuſeth *Job* to have done: but who ( ſave his loving Chriſt ) will love and ſerve him in adverſity, when God ſeemeth to be angry and diſpleaſed with him? yea and cleave unto him moſt inſeparably, when he ſeemeth ( with the greateſt frown and diſgrace ) to reject a man, and to caſt him out of his favour; yea, when he ſeemeth to wound and kill as an enemy, yea then to ſay with *Job*: *Though thou, Lord, kill me, yet will I put my truſt in thee.* The loving and ſerving of God, in truſting in his mercy in the time of our *correction* and miſery, is the trueſt note of an *unfeigned Child* and *ſervant of the Lord*.

*Job* 1. 9, 10.

*Job* 13. 15.

6. Sanctified affliction is a ſingular help to further our true *Conversion*, and to drive us home by repentance to our heavenly Father. In their affliction ( ſaith the Lord ) they will ſeek me diligently. *Egypt's* burdens made *Iſrael* cry unto God, *David's* troubles made him pray, *Hezekiah's* ſickneſs made him to weep, and miſery drove the *Prodigal Child* to return and ſue for his Father's grace and mercy; Yea, we read of many in the Goſpel that ( by ſickneſſes and afflictions ) were driven to come unto Chriſt, who if they had health and proſperity

*Hos.* 5. 15.  
*Exod.* 3. 7.  
*Pſalm* 86. 7.  
*Isa.* 38. 23.  
*Luke* 15. 16.

Deus non  
delectatur  
pœnis no-  
stris, sed  
confessio-  
nem quarit  
erroris. Alb.  
in Psalm 4.  
Pœnitent.

Heb. 13: 3.

Heb. 4: 23.  
& 2: 18. &  
5: 8, 9.

(*perity*, as others ) would have ( like o-  
thers ) neglected or contemned their Sa-  
viour, and never have sought unto him for  
his saving health and grace. For as the  
*Ark of Noah*, the higher it was tossed with  
the *Flood*, the nearer it mounted toward  
*Heaven* : so the sanctified Soul, the more  
it is exercised with affliction, the nearer  
it is lifted towards God ; Oh blessed is  
that *Cross* that draweth a Sinner to <sup>1</sup> come  
( upon the knees of his heart ) unto *Christ*,  
to confess his own misery, and to implore  
his endless misery ! Oh blessed, aye blessed  
be that *Christ*, that never refuseth the Sin-  
ner that cometh unto him , though wea-  
ther-driven by affliction and misery.

7. Affliction worketh in us pity and  
compassion towards our fellow-brethren  
that be in distress and misery ; whereby  
we learn to have a fellow-feeling of their  
calamities, and to condole their estate, *as  
if we suffered with them*. And for this  
cause *Christ* himself would suffer, and  
be tempted in all things like unto us ( sin  
only excepted ) that he might be a merciful  
*High Priest*, touched with the feeling of our  
infirmities. For none can so heartily be-  
moan the misery of another, as he who  
first suffered himself the same affliction :  
Hereunto a Sinner in misery may boldly  
say unto *Christ*,

*Non ignare mali miseris succurrere, Christe.*  
Our frailty sith ( O *Christ* ) thou didst  
perceive.

Condole our state , who still in frailty  
live.

8. God



8. God useth our sicknesses and afflictions, as means and examples both to <sup>1</sup> manifest unto others the faith and virtues which he hath bestowed upon us, as also to strengthen those who have not received so great a measure of faith as we. For there can be no greater encouragement to a weak Christian, than to behold a true Professor (in the extreamest sickness of his body) supported with greater patience and consolation in his Soul. And the comfortable and blessed departure of such a Man will arm him against the fear of Death, and assure him that the hope of the Godly is a far more precious thing than that flesh and blood can understand, or mortal eyes behold in the Vale of misery. And were it not that we did see many of those whom we know to be the undoubted Children of God, to have endured such afflictions and calamities, before us; the greatness of the miseries and crosses which oft-times we endure, would make us doubt whether we be the Children of God or no. And to this purpose St. James saith, God made Job and the Prophets an example of suffering adversity, and of long patience.

9. By Affliction God make us conformable to the Image of Christ his Son, who being the Captain of our Salvation, was made perfect through sufferings. And therefore he first bare the Cross in shame, before he was crowned with glory; and did

<sup>1</sup> Sicut Deus iustum incidere in calamitates ut virtutem quæ in illo latebat, aliis palam manifestamque faciat. Damasc. lib. 21. de Orth. c. 20.

Rom. 8. 18.  
1 Pet. 4. 14.  
Heb. 2. 7.  
Mat. 17. 34.  
Luke 24. 42.  
Favor post mella gustat.  
Tert. lib. de Coron. milit. c. 24.  
Psalm 24. 7.  
James 5. 11.

1 Tim. 4. 7, 8.

Apoc. 3. 21.

Apoc. 2. 17, 18.

Phil. 3. 21.

Ideo ten-

tantur fan-

cti ut ipsi se

agnoscant.

Primas.

Esse se mag-

narum viriū

homo crede-

ret, si nullū

unquā eā-

cundem vi-

rium defe-

ctum senti-

ret. Greg.

l. 2. Mo-

ral. Joh.

Psal. 130. 3.

<sup>1</sup> In his que

patimur,

nullum con-

tra Deum

murmur

cordi nostro

subrepat,

quia ad quid

hoc Creator

noster ope-

rador igno-

tum est.

Gr. ep. 32.

John 9. 3.

John 11. 4.

did first taste *gall*, before he did eat the *Honey-comb* : and was first *derided King of the Jews*, by the Souldiers in the *High Priest's Hall*. before he was *saluted King of Glory* by the *Angels* in his *Father's Courts*. And the more lively our *Heavenly Father* shall perceive the *Image* of his *natural Son* to appear in us, the better he will love us ; and when we have, for a time born his *likeness* in his *sufferings*, and fought and overcome, we shall be crowned by *Christ*, and with *Christ* sit on his *Throne*, and of *Christ* receive the *precious white stone*, and *Morning-star*, that shall make us *shine like Christ* for ever in his *Glory*.

10. Lastly, That the godly may be humbled in respect of their own estate and misery ; and God glorified by delivering them out of their troubles and afflictions, when they call upon him for his help and succour. For though that there be no man so pure, but if the Lord will *straightly mark iniquities*, he shall find in him just cause to punish him for his sin : yet the Lord in mercy doth <sup>2</sup> not always in the affliction of his Children respect *their sins*, but sometimes layeth afflictions and crosses upon them for his glories sake. Thus our Saviour Christ told his Disciples, That the man was not born blind for his own or his Parents sins, but that the work of God should be shewed on him So he told them likewise, that *Lazarus's sickness was not unto the Death*, but for the glory

glory of God. Oh the unspeakable goodness of God, which turneth those afflictions, which are the shame and punishment due to our sins, to be the subject of his honour and glory!

These are the blessed and profitable Ends wherefore God sendeth sickness and affliction upon his Children, whereby it may plainly appear, that afflictions are not signs either of God's hatred, or of our reprobation; but rather tokens and pledges of his fatherly love unto his Children whom he loveth, and therefore chasteneth them in this life; where upon repentance, there remains hope of pardon; rather then to refer the punishment to that life, where there is no hope of pardon, nor end of punishment. For this cause, the Christians in the <sup>1</sup> Primitive Church were wont to give God great thanks for afflicting them in this life. So the Apostles rejoiced, that they were counted worthy to suffer for Christ's Name, Acts 5. 41. And the Christian Hebrews suffered with joy the spoiling of their goods, knowing that they had in Heaven a better and an enduring substance, Heb. 10. 34. And in respect of those holy ends, the Apostle saith, That though no affliction for the present seemeth joyous but grievous; yet, afterwards it bringeth forth the quiet fruits of righteousness to them who are already exercised. Pray therefore heartily, that as God hath sent unto thee this sickness, so it would please him to come himself unto

<sup>1</sup> Cum vexamur ac premimur, tum maximas gratias, agimus indulgentissimo patri, quod corruptelam nostram non patitur longius procedere, sed planis ac verberibus emendat. Last. lib. 6. cap. 23. Heb. 12. 11.

unto thee with thy sickness ; by teaching thee to make these *sanctified* uses of it for which he hath inflicted the same upon thee.

*Meditations for one that is recovered from Sickness.*

[ F God hath in his mercy *heard* thy Prayers, and *restored* thee to thy *health* again, consider with thy self,

1. That thou hast now received from God, as it were, *another life*. Sound it therefore to the honour of God, in *newness of life*. Let thy *sin* die with thy *sickness* : but live thou by grace to *holiness*.

2. Be not the more *secure*, that thou art restored to *health*, neither insult in thy self, that thou hast escaped Death, but think rather, that God ( seeing how *unprepared* thou wast ) hath of his mercy heard thy Prayer, spared thee, and given thee some *little* longer time of *respite*, that thou mayst both amend thy life, and put thy self in a better readiness against the time that he shall call for thee without *further delay*, out of this world. For though thou hast escaped this, it may be thou shalt not escape the *next sickness*.

3. Consider how fearful a reckoning thou hast made before the *Judgment-seat of God*, by this time, if thou hadst died of this *sickness* : spend therefore the time that remains, so, as that thou

thou mayst be able to make a more *cheerful account* of thy life, when it must be expired *indeed*.

4. Put not far off the *day of Death*, thou knowest not for all this how near it is at hand, and (being so fairly *warned*) be *wiser*. For if thou be taken unprovided the next time, thy *excuse* will be *less*, and thy *judgment* greater.

5. Remember that thou hast vowed *amendment and newness of life*. Thou hast vowed a *vow to God*, defer not to pay it, for he *delighteth not in fools*; pay therefore that thou hast vowed. The *unclean Spirit* is cast out; O let him not re-enter with *seven worse than himself*. Thou hast *sighed out the groans of contrition*, and hast wept the tears of *repentance*; thou art washed in the pool of *Bethesda*, streaming with five bloody wounds, not of a *troubling Angel*, but of the *Angel of God's presence* troubled with the wrath due to thy *sins*; who descended into Hell, to restore thee to saving health and Heaven. *Return not now, with the Dog, to thine own vomit*; nor like the *washed Sow*, to wallow again in the mire of thy former sins and uncleanness; lest being *entangled and overcome again with the filthiness of sin* (which now thou hast escaped) thy *latter end* prove worse than thy *first beginning*. Twice therefore doth our Saviour Christ give the same *cautionary warning* to *healed Sinners*. First, to the man cured  
of

Eccl. 5. 3.

Mar. 1. 43,  
&c.

John 4. 24.  
Isa. 63. 9.  
Luke 4. 33.

2 Pet. 2. 20,  
21.

- John 5. 14. of his 38 years disease; Behold thou art made whole; sin no more, lest a worse thing fall upon thee; Secondly, the Woman taken in adultery; Neither do I condemn thee: Go thy way and sin no more. Teaching us, how dangerous a thing it is to relapse and fall again into the former excess of sin. Take heed therefore unto thy ways: and pray for grace, that thou mayst apply thy heart to wisdom, during that small number of days which yet remains behind. And for thy present mercy and health received, imitate the thankful Leper, and return God this, or the like Thanksgiving.
- John 8. 12.
- 1 Pet. 4. 4.
- Psal. 90. 12.

*A Thanksgiving to be said of one that is recovered from Sicknes.*

1 Sam. 2. 6.

**O** Gracious and merciful Father, who art the Lord of Health and Sicknes, of Life and Death, who killest, and makest alive: who bringest down to the grave, and raisest up again; who art the only preserver of all those that trust in thee; I thy poor and unworthy servant, having now (by experience of my painful sickness) felt the grievousness of misery due unto sin, and the greatness of thy mercy in forgiving Sinners, and perceiving with a fatherly compassion thou hast heard my prayers, and restored me to my health and strength again, do here (upon my bended knees of my heart) return (with the thankful Leper) to acknowledge thee alone to be the God of

of my health and salvation ; and to give thee the praise and glory for my strength and deliverance out of that grievous disease and malady ; and for this turning my mourning into mirth , my sickness into health, and my death into life. My sins deserved punishment, and thou hast corrected me, but hast not given me over unto Death. <sup>1</sup> I looked ( from the day to the night ) when thou wouldest make an end of me : I did chatter like a Crane, or a Swallow ; I mourned ( as a Dove ) when the bitterness of sickness oppressed me : I lifted up mine eyes to thee, O Lord, and thou didst comfort me, for thou didst cast all my sins behind thy back, and didst deliver my soul from the pit of corruption ; and when I found no help in my self, or in any other creature ( saying, I am deprived of the residue of my years, I shall see man no more among the Inhabitants of the world ) thou didst then restore me to health again, and gavest life unto me ; I found thee, O Lord, ready to save me.

<sup>1</sup> Isa. 8. 9,  
&c.

And now, Lord, I confess, that I can never yield unto thee such a measure of thanks, as thou hast ( for this benefit ) deserved at my hands. And seeing that I can never be able to repay thy goodness with acceptable works ; Oh, that I could with Mary Magdalen testify the love and thankfulness of my heart, with abounding tears ! Oh, what shall I be able to render unto thee, O Lord, for all those benefits which thou bestowest upon my soul ? Surely as in my sickness, when I had nothing else



Rom. 12. 1.

else to give unto thee, I offered Christ and his *merits* unto thee as a *ransom* for my sins: so being now restored by thy Grace unto my health and strength, and having no better thing to give; Behold, O Lord, I do here offer up my self unto thee, beseeching thee to assist me with thy *Holy Spirit*, that the remainder of my life may be wholly spent in setting forth thy praise and glory.

O Lord, forgive me my former follies and unthankfulness, that I was no more careful, to love thee, according to thy *goodness*; nor to serve thee, according to thy *will*, nor to obey thee, according to thy *Commandments*; nor to thank thee, according to thy *benefits*. And seeing thou knowest that of my self I am not sufficient so much as to think a good thought, much less to do that which is good and acceptable in thy sight; assist me with thy *grace and holy Spirit*, that I may (in my *prosperity*) as devoutly spend my health in thy *service*, as I was earnest in my *sickness*, to beg it at thy hands. And suffer me never to forget either this thy *mercy*, in restoring me to my *health*, or those *Vows* and promises, which I have made unto thee in my *sickness*. With my new health, renew in me, O Lord, a right Spirit: which may free me from the slavery of *sin*, and establish my heart in the service of *grace*. Work in me a greater detesta-

detestation of all sins (which were the causes of thy anger, and my sickness) and increase my Faith, in Jesus Christ, who is the Author of my health, and salvation. Let thy good Spirit lead me into the way that I should walk: and teach me to deny all ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this world, that others by my example may think better of thy Truth. And sith this time (which I have yet to live is but a little respite and small remnant of days, which cannot long continue; Teach me, O my God, so to number my days, that I may apply my heart to that spiritual wisdom, which directeth to salvation. And to this end make me more zealous than I have been in Religion, more devout in Prayer, more fervent in spirit, more careful to hear and profit by the preaching of the Gospel, more helpful to my poor Brethren, more watchful over my ways, more faithful in my Calling, and every way more abundant in all good works. Let me (in the joyful time of prosperity) fear the evil day of Affliction, in the time of health, think of sickness; in the time of sickness, make my self ready for Death; and when Death approacheth, prepare my self for judgment. Let my whole life be an expressing thankfulness unto thee for thy grace and mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the thousand thousands

Tit. 2. 12.

Psalm 92. 11.

Apoc. 5. 12,  
&c.

sands of Angels, the four Beasts, and twenty four Elders, and all the Creatures in Heaven, and on the Earth, acknowledge to be due unto thee, O Father, which sittest upon the Throne, and to the Lamb, the Son, who sitteth at thy right hand, and to the holy Spirit, which proceedeth from both, the holy Trinity of persons in unity of substance, all praise, honour, glory, and power, from this time forth and for evermore. Amen.

*Meditations for one that is like to Die.*

**I**F thy sickness be like to increase unto Death, then meditate on three things: First, how graciously God dealeth with thee. Secondly, from what evils Death will free thee. Thirdly, what good Death will bring unto thee.

First, Concerning God's favourable dealing with thee.

1. Meditate that God useth chastisement of thy body but as a Medicine to cure thy Soul, by drawing thee (who art sick in sin) to come by repentance unto Christ (thy Physician) to have thy Soul healed.

Matth. 9. 12.

Luke 22. 44.

Psalms 88. 7.

Isa. 53. 4.

Psalms 81. 5.

Heb. 5. 7.

Gal. 3. 19.

2. That the sorest sickness, or painfullest disease which thou canst endure, is nothing if it be compared to those Dolours and pains which Jesus Christ thy Saviour hath suffered for thee, when in a bloody sweat, he endured the wrath of God, the pain of Hell, and a cursed Death which was due to thy sins: justly therefore may

James 1. 25.

may he use those words of *Jeremy*, Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath. Hath the Son of God endured so much for thy redemption, and wilt not thou, a sinful man, endure a little sickness for his pleasure; especially when it is for thy good?

3. That when thy sickness and disease is at the extreamest, yet it is less and easier than thy sins have deserved. Let thine own Conscience judge whether thou hast not deserved worse than all that thou dost suffer.

Murmur not therefore, but considering thy manifold and grievous sins, thank God that thou art not plagued with far more grievous punishments. Think how willingly the damned in Hell would endure the extreamest pains a thousand years, on condition that they had but the hope to be saved, and (after so many years) to be eased of their eternal torments. And seeing that it is his mercy that thou art not rather consumed than corrected; how canst thou but bear patiently his temporal correction, seeing the end is to save thee from eternal damnation?

4. That nothing came to pass in this case unto thee, but such as ordinarily befell to others thy Brethren; who being the beloved and undoubted servants of God (when they lived on earth) are now most blessed and glorious Saints with Christ

Dum legimus vel audimus quot & quanta ille sine culpa sustinuit, intelligimus nos peccatores omnia debere libenter sustinere.

Theod. ad 5. cap. in Rom.

John 3. 22.  
1 Cor. 11.  
32.

Heb. 11. 35,  
&c.  
1 Pet. 5. 9.

Christ

Christ in Heaven, as *Job*, *David*, *Lazarus*, &c. They groaned for a time, as thou dost, under the like *burthen*; but they are now delivered from *all* their miseries, troubles and calamities. And so likewise *e're long* (if thou wilt patiently tarry the Lord's leisure) thou shalt also be delivered from thy sickness and pains, either by *restitution* to thy former health, with *Job*, or (which is far better) by being *received* to heavenly rest with *Lazarus*.

5. Lastly, That God hath not given thee over into the hand of thine *Enemy*, to be punished and disgraced, but (being thy loving *Father*) he correcteth thee with his own merciful hand. When *David* had his *wish*, to chuse his *own chastisement*, he chose rather to be corrected by the hand of God, than by any other means; *Let me fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of man.* Who will not take any affliction in good part, when it cometh from the hand of God from whom (although no affliction seemeth joyous for the present) we know nothing cometh but what is good? The consideration hereof made *David* to endure *Shimei's* cursed railing with greater patience; and to correct himself another time for his impatency; *I should not have opened my mouth, because thou didst it: and Job*, to reprove the unadvised speech of his Wife; *Thou speakest like a foolish*

1 Sam. 24. 14.

Heb. 12. 11.

2 Sam. 16. 9,  
10.

Psalms 2. 9,  
12.  
Job 2. 10.

foolish woman. *What? shall we receive good at the hand of God, and not receive evil? And though the cup of God's wrath, due to our sins, was such a horror to our Saviour's humane Nature, that he earnestly prayed that it might pass from him; yet (when he considered that it was reached unto him by the hand and will of his Father) he willingly submitted himself to drink it to the very dregs thereof. Nothing will more arm thee with patience in thy sickness, then to see that it cometh from the hand of thy heavenly Father, who would never send it, but that he sees it to be unto thee both needful and profitable.*

Mat. 26. 39.

Verse 42.

*The second sort of Meditations are, to consider from what evils Death will free thee.*

**I**T freeth thee from a corruptible body, which was conceived in the weakness of flesh, the heat of lust, the stain of sin, and born in the blood of filthiness: a living prison of thy Soul, a lively instrument of sin, a very sack of stinking dung: the excrements of whose nostrils, ears, pores, and other passages duly considered, will seem more loathsome than the uncleanest sink or vault: Insomuch that whereas trees and plants bring forth leaves, flowers, fruits, and sweet smells? man's body brings forth naturally nothing but lice, worms, rottenness and filthy stink. His affections are altogether corrupted, and the imaginations of his heart are only evil continually. Hence it is that the ungodly is not satisfied with

Psalms 14. 1.  
Gen. 6. 5.

S

Pro-

Prophaneness, nor the voluptuous with pleasure, nor the ambitious with preferments, nor the curious with preciseness, nor the malicious with revenge, nor the lecherous with uncleanness, nor the covetous with gain, nor the Drunkard with drinking. New passions and fashions do daily grow: new fears and afflictions do still arise; here wrath lies in wait, there vain-glory vexeth, here pride lifts up, there disgrace casts down; and every one waiteth who shall arise in the ruine of another. Now a man is privily stung with back-biters, like fiery Serpents; anon he is in danger to be openly devoured of his Enemies, like Daniel's Lions. And a godly man, where e're he liveth, shall ever be vexed (like Lot) with Sodom's uncleanness.

2. Death brings unto the godly an end of sinning, and of all the miseries which are due unto sin: so that after Death there shall be no more sorrow, nor crying; neither shall there be any more pain, for God shall wipe away all tears from their eyes. Yea, by Death we are separated from the company of wicked men, and God taketh away merciful and righteous men from the evil to come. So he dealt with Josiah; I will gather thee to thy Fathers, and thou shalt be put into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. And God hides him for a while in the grave until the indignation pass over. So that as Paradise is the Heaven of the Souls joy; so the grave may be termed the heaven of the bodies rest.

3. Where

Isa. 57. 1.  
2 Kings 22.  
20.

Isa. 26. 20.

Job 5. 19.



3. Whereas this wicked body lives in a world of *wickedness*, so that the poor Soul cannot look out at the *eye*, and not be infected; nor hear by the *ear*, and not be distracted; nor smell at the *nostrils*, and not be tainted; nor taste with the *tongue*, and not be allured; nor touch by the *hand*, and not to be defiled, and every sense upon every temptation is ready to *betray* the Soul; by Death the Soul shall be delivered from this thralldom, and this *corruptible* body shall put on *incorruption*, and this mortal *immortality*, 1 Cor. 15. 35. O blessed, thrice blessed be that Death in the Lord, which delivers us out of so evil a world, and freeth us from such a *body*, or bondage of corruption.

The third sort of Meditations to consider what good Death will bring unto thee.

1. **D**EATH bringeth the godly mans Soul to enjoy an *immediate* Communion with the blessed Trinity in everlasting *bliss* and *glory*.

2. It translateth the Soul from the *miseries* of this world, the *contagion* of sin, and *society* of Sinners, to the *city* of the living God, the *celestial* Jerusalem, and the company of innumerable *Angels*, and to the *Assembly* and *Congregation* of the first-born which are written in Heaven, and to God the *Judge* of all, and to the souls of good men, made perfect, and to Jesus the *Mediator* of the new Covenant.

Heb. 12. 22,  
23, 24.

3. Death putteth the Soul into the a-

Actual and full possession of all the inheritance and happiness which *Christ* hath either promised unto thee in his word, or purchased for thee by his Blood.

This is the good and happiness whereunto a blessed Death will bring thee. And what truly religious Christian that is young would not wish himself old, that his appointed time might the sooner approach to enter into his celestial Paradise; where thou may exchange thy brass for gold, thy vanity for felicity, thy vileness for honour, thy bondage for freedom, thy lease for an inheritance, and thy mortal state for an immortal life? He that doth not daily desire this blessedness above all things, of all others he is less worthy to enjoy it.

Plut. in  
vit. Cat. Cic.  
Tusc. quæst.  
l. 1.  
Vel de præ-  
cipiti venias  
in Tartara  
faxo, Ut  
qui Socrati-  
cum de nece  
legit opus.  
Ovid. in  
Ibin.

If <sup>1</sup> *Cato Uticensis*, and *Cleombrotus*, two Heathen men, (reading *Plato's* book of the Immortality of the Soul) did voluntarily, the one broke his neck, the other run upon his Sword, that they might the sooner (as they thought) have enjoyed those joys; what a shame is it for Christians (knowing those things in a more excellent measure and manner, out of God's own book) not to be willing to enter into those Heavenly Joys? especially when their Master calls for them thither. If therefore there be in thee any love of God, or desire of thine own happiness or salvation, when the time of thy departing draweth near that time, I say, and manner of Death which God in his unchangeable Counsel hath appointed, and determined before

fore thou wast born, yield and surrender up ( *willingly and cheerfully* ) thy Soul into the merciful hand of *Jesus Christ thy Saviour*. And to this end, when the time is come, as the *Angel* in the sight of *Manoah* and his Wife, ascended from the *Altar* up to *Heaven* in the flame of the sacrifice, so endeavour thou that thy Soul in the sight of thy Friends may from the *Altar* of a contrite heart, ascend up to *Heaven* in the sweet perfume of this, or the like *spiritual sacrifice of Prayer*.

Judges 13.  
19, 20.

*A Prayer for a sick Man, when he is told that he is not a Man for this world, but must prepare himself to go unto God.*

O Heavenly Father, who art the Lord God of the spirits of all flesh, and hast made us these Souls, and hast appointed us the time, as to come into this World, so. having finished our course ) to go out of the same : the number of my days which thou hast determined, are now expir'd, and I am come to this utmost bound which thou hast appointed, beyond which I cannot pass. I know ( O Lord ) that if thou interest into judgment, no flesh can be justified in thy sight : And I. O Lord, of all other should appear most impure and unjust ; for I have not fought that good fight, for the defence of thy faith and Religion, with that zeal and constancy that I should : but for fear of displeasing the World, I have given way unto sins and errors ; and for desire to please my flesh,

Num. 16. 22.  
Numb. 27.  
Jer. 38. 16.  
Acts 17. 25,  
26.  
2 Tim. 4. 17.  
Ps 1. 90. 12.  
Job 1. 4, 5,  
14. & 16.  
22. & 11. 21.  
Luke 22 53.  
Psal. 1. 3. 2.  
1 Tim. 4. 7.

Pfal. 41. 12.

Pfal. 130. 3.

Dan. 5. 7.

Mat. 11. 28.

Mat. 3. 17.

1 Tim. 1. 15.

Ezek. 18. 22.

Pfal. 51. 7.

1 Pet. 1. 19.

Job 1. 29.

Rom. 4. 2.

1 Cor. 11.

2, 4.

1 Pet. 2. 24.

I have broken all thy Commandments, in thought, word, and deed; so that my sins have taken such hold on me, that I am not able to look up, and they are more in number than the hairs of mine head. If thou wilt straitly mark mine iniquities, O Lord, where may I stand? If thou weighest me in the ballance, I shall be found too light. For I am void of all righteousness that might merit thy mercy: and loaded with all iniquities that most justly deserve thy heaviest wrath. But, O my Lord and my God, for Jesus Christ thy Son's sake, in whom only thou art well-pleased with all penitent and believing Sinners, take pity and compassion upon me, who am the chief of sinners. Blot out all my sins out of thy remembrance, and wash away all my transgressions out of thy sight, with the precious blood of thy Son, which I believe that he (as an undefiled Lamb) hath shed for the cleansing my sins. In this faith I lived; in this faith I die: believing that Jesus Christ died for my sins, and rose again for my justification. And seeing that he hath endured that Death, and born the burthen of that Judgment which was due unto my sins; O Father, for his Death and passions sake (now that I am coming to appear before thy Judgment-seat) acquit and deliver me from that fearful Judgment which my sins have justly deserved. And perform unto me that gracious and comfortable promise which thou hast made in thy Gospel,  
That

That whosoever believeth in thee, hath everlasting life, and shall not come unto judgment, but shall pass from Death unto life. Strengthen, O Christ, my Faith, that I may put the whole confidence of my salvation in the merits of thy obedience and blood; Increase, O holy Spirit, my patience, lay no more upon me than I am able to bear: and enable me to bear so much, as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity, my Creator, Redeemer, and Sanctifier, vouchsafe that as my outward man doth decay, so my inward man may more and more, by thy grace and consolation, increase and gather strength. O Saviour, put my Soul in a readiness, that (like a wise Virgin, having the wedding Garment of thy righteousness and holiness) she may be ready to meet thee at thy coming, with Oyl in her Lamp. Marry her unto thy self; that she may be one with thee in everlasting love and fellowship. O Lord, reprove Satan and chase him away: Deliver my Soul from the power of the Dog, and save me from the Lions mouth. I thank thee, O Lord, for all thy blessings, both spiritual and temporal, bestowed upon me: especially for my redemption by the death of my Saviour Christ. I thank thee that thou hast protected me with thy holy Angels from my youth up until now. Lord, I beseech thee give them a charge to attend upon me till thou callest my soul; and then to carry her (as they did the Soul of Lazarus) into thy

John 4. 74.

Luke 17. 5.

1 Cor. 10. 14.

Mat. 23. 4.  
Mat. 22. 11.  
Apoc. 12. 3.  
Verse 7.

John 17. 21.  
Zech. 3.  
Psalm 12.  
10, 11.  
Mat. 18.  
Heb. 1. 14.

Luke 16. 10.  
 Matth. 8. 12.  
 Luke 13. 18.  
 Epheſ. 1. 10.  
 Acts 16. 11.  
 Pfalm 13. 4.  
 Acts 7. 16.

thy Heavenly Kingdom. And the time of my departure ſhall approach nearer unto me, ſo grant, O Lord, that my Soul may draw nearer unto thee, and that I may joyfully commend my Soul into thy hands, as into the hands of a loving Father and merciful Redeemer, and at that inſtant, O Lord graciously receive my ſpirit. All which that I may do, aſſiſt me, I beſeech thee, with thy grace; and let thy holy Spirit continue with me *unto the end*, and *in the end*, for Jeſus Chriſt his ſake, thy Son, my Lord, and only Saviour: In whoſe Name I give thee the glory, and beg theſe things at thy hand, in that Prayer which Chriſt himſelf hath taught me, ſaying,

*Our Father which art in Heaven, &c.*

*Meditations againſt Deſpair, or doubting  
 of God's Mercy.*

It is found by continual experience, that near the time of Death, (when the Children of God are weakeſt) then Satan makes the *greateſt flouriſh* of his ſtrength, and aſſails them with his ſtrongeſt temptations; for he knoweth that either he muſt now or never prevail; for if their Souls once go to Heaven, he ſhall never vex nor trouble them any more; And therefore he will now beſtir himſelf as much as he can, and labour to ſet before their eyes all the *groſs ſins* which ever they committed, and the *Judgments* of God which are due unto them: there-  
 by

by to drive them, if he can, to despair; which is a grievouſer ſin than all the ſins that they committed, or he can accuſe them of.

*If Satan therefore trouble thy conſcience more toward thy Death, than in thy life.*

1. Confels thy ſins unto God, not only in general, but alſo in particular.

2. Make ſatisfaction unto thoſe men whom thou haſt wronged, if thou be able. And if thou doſt injuriouſly or fraudulently detain, or keep in thy poſſeſſion, any lands or goods, that of right do belong to any widow, or fatherleſs Child, preſume not as thou tenderſt thy Souls health, to look Chriſt the righteous Judge in the face, unleſs thou doſt firſt make a reſtitution thereof to the right owners; for the Law of God under the penalty of this curſe, requireth thee to reſtore whatſoever was given thee to keep, or which was committed to thy truſt, or whatſoever by robbery or violent oppreſſion thou tookeſt from thy Neighbour, with a fifth part for amends added to the principal. And unleſs that like Zacheus thou doſt make reſtitution of ſuch goods and lands, according to God's Law, thou canſt never truly repent, and without true repentance thou canſt never be ſaved. But though by the temptation of the Devil thou haſt done wrong and injury; yet if thou doſt truly repent, and make reſtitution to thy power, the Lord hath promiſed to be merciful unto thee, to hear the prayers of his faithful Miniſters for thee,

Satan's firſt ſtratagem in time of Death. The deſeate.

Lev. 6. 2, 3, 4, &c.  
Numb. 5. 6, 7, 8.  
Non remittitur peccatum, niſi reſtituatur ablatum.  
Luke 19. 8, 9.  
Ezek. 15. 3, 12, 16.  
Mich. 6. 10, 11.  
Luke 13. 1.  
Jer. 18. 7.  
Acts 1. 38.  
Acts 8. 22.  
1 Pet. 3. 9.  
Gens 22. 7.  
James 5. 14, 15, 16.  
Lev. 6. 6, 7.



to forgive thee thy trespasss, and sin, and to receive thy Soul in the merits of Christ's blood, as a Lamb without blemish.

3. Ask God for Christ his sake *pardon and forgiveness*. And then those troubles of mind are no discouragements, but rather comforts, exercises, not punishments; They are assurances unto thee, that thou art in the right way: for the way to Heaven is by the gates of Hell: that is, by suffering pains in the body, and such doubtings in the mind, that thy estate in this life being every way made bitter, the joys of eternal life may relish unto thee better and more sweet.

Satans second assault.  
The Christians encounter.

Mat. 9. 24.  
Psalm 7. 19.  
Mat. 17. &c.  
Mat. 14. 31.  
Job 13. 15.  
Mat. 17. 20.  
Mat. 10. 4.

If Satan tell thee that thou hast no Faith, because thou hast no feeling; Meditate,

1. That the truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hatest such doubtings, they shall not be laid unto thy charge; for they belong to the flesh, from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hates them, and loves the Lord Jesus, shall be saved.

2. That it is a better faith, to believe without feeling than with feeling. The least faith (so much as a grain of Mustard-seed, so much as in an Infant baptized) is enough to save thy Soul, which loveth Christ and believeth in him.

3. That the Child of God which desires to feel the assurance of God's favour, shall have his desire, when God shall see

see it be for his good: For God hath promised to give them the *water of Life* who thirst for it. We have an example in <sup>1</sup> Mr. Glover the holy Martyr, who could have no comfortable feeling till he came to the sight of the *Stake*: and then cryed out, and clapped his hands for joy to his friends, saying; *O Austin, he is come, he is come*; meaning the feeling joy of Faith, and the Holy Ghost. *Tarry therefore the Lord's leisure; be strong, and he shall comfort thine heart.*

If Satan shall aggravate unto thee the greatness, the multitude, and the hainousness of thy sins; meditate,

1. That upon true repentance it is as easie with God to forgive the greatest sin as the least, and he is as willing to forgive many as to pardon one. And his mercy shineth more in pardoning great Sinners, than small offenders; as appears in the example of *Manasses, Magdalen, Peter, Paul, &c.* And where sin most abounded, there doth his grace rejoice to abound much much more.

2. That God did never forsake any man, till that a man did first forsake God, as appears in the example of *Cain, Saul, Achitophel, Abaziah, Judas, &c.*

3. That God calleth all, even those Sinners who are heavy laden with sin, and that he did never deny his mercy to any Sinner that asketh his mercy with a penitent heart. This the story of the Gospel witnesseth, There came unto Christ all sorts

of

Apoc. 21.6.  
Isa. 55. 1.  
<sup>1</sup> Fox Act.  
and Monum.  
f. 1555. in  
the last Edi-  
tion but  
one.  
Psalm 27.16.

Satans third  
assault.

The En-  
counter.  
1 Tim. 1. 15.

Rom. 5. 10

Mat. 11. 28.

John 5. 19.  
Luke 7. 13.

Iſa. 56. 1.  
Rom. 10. 20.

John 14. 14.

of ſick Sinners the blind, lame, halt, Lepers; ſuch as were ſick of Palfies, Dropſies, Bloody-fluxes, ſuch as were lunatick and poſſeſſed with unclean ſpirits, and Devils. Yet of all thoſe, not one that came and aſked his mercy and help, went away without his errand. If mercy he aſked, mercy is found; were his ſins never ſo great, were his diſeaſe never ſo grievous. Nay, he offered and gave his mercy to many who never aſk'd it (being moved only with the bowels of his own compaſſion, and the ſight of their miſery) as to the Woman of Samaria, the Widow of Naim, and to the ſick man that lay at the Pool of Bethſeda, who had been 38. years ſick. If he thus willingly gave his mercy to them that did not aſk it, and was found of them (as the Prophet ſaith) that ſought him not; will he deny mercy unto thee, who doſt ſo earneſtly pray for it with tears, and doſt, like the poor Publican, ſo heartily knock for it, with penitent fiſts upon a bruised and broken heart: eſpecially when thou prayeſt to thy Father, in the name and mediation of Chriſt, for whoſe ſake he hath promiſed to grant whatſoever we ſhall aſk of him, as ſure as God is true he will not. Though Ninevehs ſins had provoked the Lord to ſend out his ſentence againſt them, yet upon their repentance he recalled it again, and ſpared the City; how much more, if thou likewiſe repent, will he ſpare thee, ſeeing his ſentence is not yet

yet gone forth against thee ; if he deferred the judgments of *Ahab's* days, for the external shew only which he made of humiliation, how much more will he clean turn away his vengeance, if thou wilt unfeignedly repent of thy sin, and return unto him for grace and mercy ?

He offered his mercy unto *Cain*, ( who murdered his innocent Brother : *If thou dost will. shalt thou not be accepted ?* as if he should have said , *If thou wilt leave thy envy and malice, and offer unto me from a faithful and contrite heart, both thou and thy oblation also shall be acceptable unto me. And unto Judas who so treacherously betray'd him in calling him friend (a sweet appellation of love) and when Judas offered, he readily consenteth with the mouth ( wherein was never found guile. ) to kiss those dissembling lips, under which lurked the poison of Asps. Had Judas apprehended this word friend from the mouth of Christ, as Benhadad did the word Brother from the mouth of Ahab, doubtless Judas should have found the God of Israel more merciful than Benhadad found the King of Israel. But God was more <sup>1</sup> displeased with Cain for despairing of his mercy, than for murdering his brother ; and with <sup>2</sup> Judas for hanging himself, than for betraying his Master : in that they would make the sins of mortal men greater than the infinite mercy of the eternal God : or as if they could be more sinful than God was merciful. Whereas the least drop of Christ's blood*

Novit dominus mutare sententiam, si tu noveris commendare vitam. Aug. in Psalm. 50.

Gen. 4. 7.

Mat. 26. 50.

1 Pet. 2. 22.

1 Kings 20.

31, 32, 33.

<sup>1</sup> Judam non tam scelus, quam desperatio fecit penitus integrire. Aug. lib. de util. poenit.

<sup>2</sup> Sceleratior omnibus, O Judas extitisti, quem non poenitentia duxit ad Dominum, sed desperatio traxit ad laqueum. Leo.

Satans  
fourth af-  
fault.

The En-  
counter.

1 Tim. i. 15.

blood is of more merits to procure God's mercy for salvation, than all the sins that thou hast committed can be of force to provoke his wrath to thy damnation.

If Satan shall suggest, that all this is true of God's mercy, but that it doth not belong unto thee, because that thy sins are greater than other mens, as being sins of knowledge, and many years continuance, and such as thereby others have been undone: and for the most part committed wilfully and presumptuously against God and thy conscience. And therefore though he will be merciful unto others, yet he will not be merciful unto thee; meditate,

1. That many (who are now in Heaven most blessed and glorious Saints) committed in the same kind (when they lived on Earth) as great and greater sins than ever thou hast committed, and continued (before they repented) in those sins as long as ever thou hast done. As therefore all their sins, and the continuance in them, could not hinder God's mercy upon their repentance, from forgiving their sins and receiving them into favour; no more shall thy sins, and continuance therein, hinder him from being merciful unto thee, If thou dost repent as they did: yea upon thy repentance, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For as the least sin in God's justice without repentance is damnable, so the greatest sin upon repentance is in his mercy pardonable. The greatest and inveteratest sins are but the sins of a man, but the

the least of his *mercies* is the mercy of God. Because thou knowest thy own sins, thou doubtest whether they shall be pardoned. Mark how this doubting case is resolved by God himself. Many in *Esay's* days, thought (as thou dost) they had continued *so long* in sin, that 'twas *too late* for them now to seek to return unto God for grace and mercy. But God answered them, *Seek ye the Lord whilst he may be found : call ye upon him whilst he is near,* As if he had said, whilst *life lasts*, and my word is preached, I am near to be found of all that seek me and pray unto me. The people reply, But we (O Lord) are *grievous sinners*, and therefore dare not presume to call on thy Name, or to come near thy Holiness, To this God answereth, *Let the wicked forsake his way, and the man of iniquity his thoughts, and let him return unto me : and I will have mercy on him, and be his God, and I will pardon him abundantly.* But we would think (say the people) that if our sins were but ordinary sins, this promise of mercy might belong to us ; But because our sins are so great, and of such long continuance, therefore we fear lest when we appear before God, he will reject us. To this God answereth again, *My thoughts ( of mercy ) are not your thoughts, nor are your ways ( of pardoning ) my ways : for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts.* If therefore every Sinner in the world were a world of such sinners as thou art,

Isa. 55. 6, 7,  
8, 9.

Acts 20. 28.

1 John 1. 7.

art; do you but yet, what God bids thee, *repent and believe*, and the *blood of Jesus Christ*, being the *blood of God*, will *cleanse both thee and them from all your sins*.

John 3. 16.

2. That as God did foresee all those sins which the world should commit, and yet all those could not hinder him from *loving the world*, so that he gave his only begotten Son to Death, to save as many of the world as would believe and repent: much less shall thy sins being the sins of the least number of the world. be able to hinder God from loving thy Soul, and forgiving thy sins, if thou dost repent and believe.

Rom. 5. 8, 9.

3. That if he loved thee so dearly, when thou wast his Enemy: that he payed for thee so dear a price as the *spilling of his heart blood*; how can he be but gracious unto thee, when to save thee will cost him but the casting of a *gracious look* upon thee! Look thou not therefore to the greatest of thy sins, but to the infiniteness of his mercy, which is so surpassing great, that if thou puttest all thy own grievous sins together, and addest unto those the sins of *Cain and Judas*, and puttest unto them the sins of all the *Reprobates* of the world, doubtless it would be a *huge heap*; yet compare this *huge heap* with the *infinite mercy* of God, and there will be no more comparison betwixt them, then betwixt the least *mole-hill* and the greatest *mountain* in a country. The cry of the grievousest sins that ever we read of, could ne'r reach up higher than unto Heaven, as the cry of the  
sins



fin of Sodom : but the mercy of God (saith David) reacheth up higher than the Heavens, and so over-toppeth all our sins. And if his mercy be greater than a'l his works, it must needs be greater than all thy sins. And so long as his mercy is greater than the sins of the whole world, do but repent, there is no doubt of pardon.

<sup>1</sup> If Satan shall object that thou hast many times vowed to repent, and hast made shew of repentance for the time, yet didst fall to the same sins again and again, and that thy repentance was but feigned, and a mocking of God; And that seeing thou hast so often broke thy Vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate,

<sup>2</sup> 1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldst despair, seeing that this is the common case of all the Children of God in this life, who vow so oft to forbear some sin, <sup>3</sup> till perceiving their weakness not able to perform it, they vow that they will vow no more. Their Vows shew the desires of their spiritual man; their breaking, the weakness of their corrupt flesh. And our oft-slips into the same sins, Christ foresaw when he taught us to pray daily, O Father forgive us our trespasses.

merciful unto me for Christ's sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest Children of God in this life. Read *Luther* on Galat. Chap. 5.

Gen. 19. 13.  
Psal. 108. 4.  
Psal. 145. 9.

<sup>1</sup> Satan's fourth assault.

<sup>2</sup> The encounter.

<sup>3</sup> I remember (saith *Luther*) that *Sulpit.* was wont to tell me, Ego plus quam millies Deo vovi, &c.

I have more than a thousand times vowed unto God, that I would mend my life, but I could never perform my vow. Henceforth I will make no such vow, because I verily know that I cannot keep it. Unless therefore God will be

And

Luk. 17. 34.  
Math. 18. 21,  
22.

Num. 21. 9.  
Post lacry-  
mas gemitusq;  
graves clementia  
Christi,  
Confestim  
est oculos  
ante locanda tuos.

James 1. 17.  
Rom. 8. 23.  
Rom. 9. 11.

1 By these  
Keys Peter  
opened  
Heaven to  
himself, and  
afterwards  
with the  
rest of the  
Apostles,  
unto others.  
Luke 20. 62.  
Luke 24. 47,  
&c.

Job 20. 21.  
Job 13. 3.  
Rom. 11. 29.  
Rom. 8. 9.  
Satan's sixth  
assault.

and why doth Christ enjoin thee ( who art but a sinful man ) to forgive thy brother 7 times a Day, if he shall return 7 times in a Day, and say, it repenteth me : ) But to assure thee, that he ( being the God of mercy and goodness it self ) will forgive unto thee thy seventy times seven-fold sins in a Day which thou hast committed against him, if thou return unto him by true repentance. The Israelites were cured by looking though with weak eyes ) on the brazen Serpent, as often as they were stung by the fiery-serpents in the wilderness; to assure thee that upon thy tears of repentance, thou shalt be recovered by faith in Christ, as oft as thou art wounded to Death by sin.

2. That thy salvation is grounded, not upon the constancy of thine obedience : but upon the firmness of God's Covenant. Though thou varieft with God, and the Covenant be broken on thy behalf, yet it is firm on God's part ; and therefore all is safe enough, if thou wilt return ; for there is no variableness with him, neither shadow of change. He hath locked up thy salvation and made it sure in his own unchangeable purpose; and hath delivered to thy keeping the keys, which are 1 Faith and Repentance: and whilst thou hast them, thou mayst perswade thy self that thy salvation is sure and safe; for whom God loveth he loveth to the end, and never repenteth of bestowing his love on them who repent and believe.

Lastly, If Satan shall perswade thee thou hast been doubting a long time, and that it's best  
for

for thee to despair, seeing thy sins increase, and thy judgment draweth near; meditate,

I. That no sin (though never so great) should be a cause to move any Christian to despair, so long as God's mercy by so many millions of degrees is greater, and that every penitent and believing Sinner hath the pardon of all his sins confirmed by the word and Oath of God; two immutable things, wherein it is impossible that God should lie. His word is, That at what time soever, a Sinner, whosoever, doth repent of sins, whatsoever, (for both time and sins, and sinners are indefinite) from the bottom of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more: If he will not take his word (which God forbid we should doubt of) he hath given us his Oath: *As I live, I desire not the Death of the wicked, but that the wicked turn from his way and live.* As if he had said, Will ye not believe my word? I swear by my life, that I delight not to damn any Sinner for his sins, but rather to save him upon his conversion and repentance. The meditation hereof moved Tertul. to exclaim, *Oh how happy are we, when God sweareth that he will's not our damnation! Oh what miserable wretches are we, if we will not believe God when he sweareth this truth unto us!* Listen O drooping spirit, whose Soul is assailed with waves of faithless despair, how happy were it to see many, like thee and Hezekiah, (who mourn like Doves for the sense of

Heb. 6. 18.  
Ezek. 18. 22.  
Dr. King of  
London, his  
Lectures on  
Jonah.

Ezek. 33. 11.

O foelices  
nos quorum  
causa jurat  
Deus!  
O miseros  
nos si non  
Deo qui-  
dem juranti  
credimus?  
Tertul.  
Ira. 28. 14.

Heb. 12. 24.

Mat. 27. 46.

2 Tim. 2. 11.

2 Cor. 1. 20.

Apoc. 3. 14.

Heb. 6. 6.

of sin, and chatter like Cranes and Swallows for the fear of God's anger ) rather than behold many who die like *beasts* without any feeling of their own estate, or any fear of God's wrath, or Tribunal-seat, before which they are to appear? Comfort thy self, O languishing Soul; for if *this Earth* hath any for whom Christ spilt his blood on the Cross, thou assuredly art one. Cheer up therefore thy self in the all-sufficient atonement of the Lamb, which *speake*th better things than that of Abel. And pray for those who never yet obtained the grace to have *such a sense* and detestation of sin. Thou art one indeed for whom Christ died, and from whom a wounded spirit (judging rather according to his *feeling* than by *faith*) hath wrung that doleful voice of Christ, *My God, My God, why hast thou forsaken me?* And doubt not but e're long thou shalt as truly *reign* with him as now thou dost *suffer* with him; for *Yea* and *Amen* hath spoken it. No sin bars a man from salvation, but only *incredulity* and *Impenitency*; nothing makes the sin against the Holy Ghost *unpardonable* but want of *repentance*. The unfained desire to repent is as acceptable to God, as the perfectest repentance that thou couldst wish to perform unto him.

Meditate on these *Evangelical comforts*, and thou shalt see, that in the very agony of *Death*, God will so assist thee by his Spirit, that when *Satan* looketh for the greatest victory, he shall receive the foulest foil, yea when

when thy *eye-strings* are broken, that thou canst not see this *light*, *Jesus christ* will appear unto thee to comfort thy Soul, and his *Holy Angels* will carry thee into his *Heavenly Kingdom*. Then shall thy Friends behold thee like *Manoa's Angel*, doing wonders indeed, when they shall see a frail man, in his *greatest weakness* (by the meer assistance of God's Spirit) overcoming the strength of sin, the bitterness of Death, and the power of Satan; and the fire of *faith*, and perfume of *prayer*, ascend up with Angels victoriously into *Heaven*.

Luke 16. 22.

Judges 13.

*An Admonition to them who come to  
visit the Sick.*

**T**HEY who come to visit the Sick, must have a special care not to stand *dumb* and *staring* in the sick person's face to disquiet him; nor yet to speak *idly*, and to ask *unprofitable* questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble; but lovingly and discreetly admonish him of his *weakness*, and to prepare for eternal life. One hour *well spent* when a man's life is almost *out-spent*, may gain a man the assurance of eternal life. Sooth him not with the vain hope of this *life*, lest thou betray his Soul to *eternal Death*. Admonish him plainly of his estate, and ask him briefly these or the like Questions.

*Questions to be asked of a sick man  
that is like to Die.*

**D**OST thou believe that the Almighty God, the Trinity of Persons in Unity  
of

of Essence, hath by his power made Heaven and Earth, and all things therein? and that he doth still by his Divine providence govern the same? So that nothing comes to pass in the *world*, nor to *thy self*, but what his *Divine hand and Counsel* had determined before to be done

2. Dost thou confess that thou hast transgressed and broken the holy *Commandments* of Almighty God, in *thought, word, and deed*? And hast deserved for breaking his *holy Laws* the *curse of God*, which containeth all the miseries of this life, and everlasting torments in Hell-fire when this life is ended, if so be that God should deal with thee according to thy deserts?

3. Art thou not sorry in *thine heart* that thou hast so broken his *Laws*, and neglected his *service and worship*, and so much followed the *world* and *thine own vain pleasures*? And wouldst not thou lead a *holy life*, if thou wert to begin again?

Rom. 8. 34.

4. Dost thou from thy heart desire to be reconciled to God in Jesus Christ his *blessed Son*, thy *Mediator*, who is at the *right hand of God in Heaven*, now appearing for thee in the *sight of God*, and making request unto him for thy *Soul*?

Heb. 9. 24.

1 Tim. 2. 5.

Heb. 7. 25.

5. Dost thou renounce all confidence in all other *Mediators*, or *Intercessors*, *Saints*, or *Angels*, believing that *Jesus Christ* the *only Mediator of the new Testament*, is able perfectly to *save them that come unto God by him*, seeing he ever liveth to make *intercession* for them? And wilt thou with *David* say unto

Psal. 73. 25.

unto Christ, *whom have I in Heaven, but thee? and there is none on Earth that I desire besides thee.*

6. Dost thou confidently believe and hope to be *saved* by the *only merits* of that bloody death and passion which thy Saviour Jesus Christ hath suffered for thee; not putting any hope of salvation in thine *own merits*, or in any other means or Creatures, being assuredly perswaded that there is no salvation in any other, and that there is none other Name under Heaven whereby we must be saved?

Acts 4. 12.  
Acts 10.  
Isa. 26.

7. Dost thou heartily *forgive* all wrongs and offences done and offered unto thee, by any manner of person whatsoever? And dost thou willingly (from thy heart) *ask forgiveness* of them, whom thou hast grieved wrongfully in word or deed? and dost thou cast out of thy heart all *malice* and *hatred* which thou hast born to any body? that thou mayst appear before the face of Christ (*the Prince of Peace*) in perfect love and Charity.

Isa. 9. 6.  
Heb. 12. 14.

8. Doth thy Conscience tell thee of any thing which thou hast wrongfully taken and dost still with-hold, from any *widow* or *fatherless Children*, or from any other person whatsoever? be assured, that unless thou shalt restore, like *Zacheus*, those goods and lands, (if thou be able) thou canst not *truly* repent; and without *true repentance* thou canst not be *saved*, nor look Christ in the face when thou shalt appear before the Judgment-seat.

9. Dost



9. Dost thou firmly believe that thy body shall be raised up out of the grave at the sound of the last Trumpet? And that thy body and Soul shall be united together again in the Resurrection Day, to appear before the Lord Jesus Christ; and thence to go with him into the Kingdom of Heaven, to live in everlasting bliss and glory.

If the sick party shall answer to all these questions like a faithful Christian, then let all who are present join together, and pray for him, in these, or the like words.

*A Prayer to be said for the sick by them who visit him.*

**O** Merciful Father, who art the Lord and giver of life, and to whom belong the issues of Death: we thy Children here assembled do acknowledge, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands, much less to become suiters to thy Majesty in the behalf of others; yet because thou hast commanded us to pray for one another, especially for the sick, and hast promised, that the prayers of the righteous shall avail much with thee: in obedience therefore to thy Commandment, and confidence of thy gracious promise, we are bold to become humble suiters to thy Divine Majesty in the behalf of this our dear Brother (or Sister) whom thou hast visited with the chastisement of thy own fatherly hand. We could gladly wish the restitution of his health and a longer continuance of his life and Christian Fellowship.

James 5.

*Fellowship* against us : But forasmuch as it appeareth (as far as we can discern) that thou hast appointed by this *Visitation* to call for him out of this mortal life: we submit our wills to thy blessed will, and humbly intreat for Jesus Christ his sake, and the merits of his bitter Death and passion ( which he hath suffered for him ) that thou wouldst pardon and forgive unto him all his sins : as well that wherein he was conceived and born, as also the offences and transgressions which ever since this day and hour he hath committed , in thought, word, and deed, against thy divine Majesty. Cast them behind thy back, *remove them as far from thy presence as the East is from the West* ; blot them out of thy remembrance, lay them not to his charge ; wash them away with the blood of Christ, that they may no more be seen, and deliver him from all the judgments which are due unto him for his sins, that they may never trouble his conscience, nor rise in judgment against his Soul; and impute unto him the righteousness of Jesus Christ, whereby he may appear righteous in thy sight. And in his extremity at this time we beseech thee look down from Heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy Children in their affliction and misery. Pity thy wounded Servant, like the good *Samaritan* ; for here is a sick Soul that needeth the help of such an Heavenly Physician. O Lord increase his Faith,

T

that

that he may believe that Christ died for him, and that his blood cleanseth him from all his sins: and either *asswage* his *pains*, or else increase his *patience*, to endure thy blessed will and pleasure. And good Lord, lay no more upon him than thou shalt enable him to bear. *Heave* him up unto thy self with those *sighs* and *groans* which cannot be expressed. Make him now to feel what is the hope of his *calling*, and what is the exceeding *greatness* of thy *Mercy* and power towards them that *believe* in thee. And in his *weakness*, O Lord, shew thou thy *strength*. Defend him against the suggestions and temptations of *Satan*; who (as he hath all his life-time) will now in his weakness especially seek to *assail* him and to devour him. O *save* his Soul, and *reprove* *Satan*, and command thy *holy Angels* to be about him, to aid him, and to chase away all evil and malignant spirits far from him. Make him more and more to loath this world, and to *desire* to be loosed, and to be with *Christ*. And when that good hour and time shall come (wherein thou hast determined to call for him out of this present life) give him grace *peacefully* and *joyfully* to yield up his soul into thy *merciful hands*, and do thou receive her into thy mercy, and let thy *blessed Angels* carry her into thy Kingdom. Make his *last hour* his *best hour*, his *last words* his *best words*, his *last thoughts* his *best thoughts*. And when the *sight* of his eyes is gone, and his *tongue* shall fail to do his office, grant (O Lord) that his

his Soul may (with Stephen) behold Jesus Christ in Heaven ready to receive him : and that thy spirit within him may make request for him with sighs that cannot be expressed. Teach us in him to read and see our own end and mortality : and therefore to be careful to prepare ourselves for our last ends, and put our selves in a readiness against the time that thou shalt call for us in the like manner. Thus, Lord, we recommend this our dear Brother (or Sister) thy sick Servant unto thy eternal grace and mercy, in that prayer which Christ our Saviour hath taught us, saying :

Rom. 8. 29.

*Our Father which art in Heaven, &c.*

*Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation O holy Spirit, be with us all, and especially, with this thy sick Servant, to the end, and in the end, Amen.*

Let them read often unto the sick some special Chapters of the holy Scriptures : as

The three first Chapters of the Book of Job.

The 14. and 19. Chapters of Job.

The 34. Chapter of Deuteronomy.

The two last Chapters of Joshua.

The 17. Chapter of the first of Kings.

The 2. 4. and 12. Chapters of the second of Kings.

The 38. 40. and 65. Chapters of Isaiah.

The History of the passion of Christ.

The 8. Chapter to the Romans.

The 15. Chapter of the first Epistle to the Corinthians.

The fourth of the first Epistle to the *Thessalonians*.

The fifth Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapter of *St. James*.

The 11. and 12. to the *Hebrews*.

The first Epistle to *Peter*.

The three first and the three last Chapters of the *Revelations* : or some of these.

And so exhorting the sick party to wait upon God by *faith* and *patience* till he send for him : and praying the Lord to send them a joyful meeting in the *Kingdom of Heaven*, and a blessed *Resurrection* at the last Day, they may depart at their pleasure, in the peace of God.

*Consolations against impatience in sickness.*

**I**F in thy sickness by extremity of pain thou be driven to impatience, meditate

1. That thy *sins* have deserved the *pains* of *Hell*, therefore thou mayst with greater patience endure these *fatherly corrections*.

2. That these are the *scourges* of thy heavenly Father, and the *rod* in his hand. If thou didst suffer with reverence, being a *Child*, the correction of thy *earthly Parents*, how much rather shouldst thou now subject thy self (being the *Child of God*) to the chastisement of thy heavenly Father, seeing it is for thine eternal good?

4. That *Christ* suffered in his *Soul* and *Body* far grievouser *pains* for thee, therefore thou must more willingly suffer his blessed

H. b. 12. 9.

Vir dolo-  
rum.

Isa. 53. 3.

bleſſed pleaſure for thine own good. Therefore ſaith Peter, *Chriſt ſuffered for you leaving you an example that ye ſhould follow his ſteps.* And, let us ( ſaith St. Paul ) *run with joy the race that is ſet before us, looking unto Jeſus the Author and finiſher of our Faith, who for the joy that was ſet before him, endured the Croſs, &c.*

I Pet. 2. 21.  
Heb. 12. 1, 2.

4. That theſe afflictions which now you ſuffer, are none other but ſuch which are accompliſhed in your Brethren that are in the world, as witneſſeth Peter : yea, Job's afflictions were far more grievous. There is not one of the Saints which are now at reſt in Heavenly joys, but endured as much as you do, before they went thither: yea many of them willingly ſuffered all the torments that Tyrants could inflict upon them, that they might come to thoſe heavenly joys whereunto you are now called. And you have a promiſe that the God of all grace, after that you have ſuffered a while, will make you perfect, ſtabliſh, ſtrengthen, and ſettle you. And that God of his fidelity will not ſuffer you to be tempted above that you are able, but will with the temptation alſo make a way to eſcape, that you may be able to bear it.

I Pet. 5. 9.  
S. Romitus  
Cum quottannis gravi morbo tentaretur à Deo, doluit quod non uno anno liber eſſet, ac ſi à Deo tunc deſertus fuiſſet.  
Vit. Pat. c. 8.  
I Pet. 5. 10.  
I Cor. 10. 13.  
John 5. 5.  
Mat. 9. 20.  
Exod. 2. 2.  
Apoc. 2. 10.  
2 Sam. 23. 24.  
Pſalm 56. 8.

5. That God hath determined the time when thy affliction ſhall end, as well as the time when it began. Thirty eight years were appointed the ſick man at Bethſda's Pool. 10 years to the woman with the bloody Iſſue. Three months to Moſes. Ten days Tribulation to the Angel of the Church of Smyrna. Three days Plague to David. Yea the number of

T 3

the

Modicum &  
videbo vos.

John 16. 16.

Pſalm 80.

Apoc. 6. 11.

John 16. 21.

Pſalm 110. 7.

Nabecula

eſt: cito

tranſibit.

John 16. 21.

Acts 7. 53.

Apoc. 2. 10.

Job 2. 10.

Rom. 8. 28.

Verſ. 38, 39

Morbus non

malis ad u-

merandus,

quia multis

utiliter ac-

cedit. Baſil.

in Hexam.

Morbus eſt

utilis quæ-

dam institu-

tio, quæ do-

cet caduca

aſpernere &

cœleſtia ſpi-

rare. Nazi-

an. ad Phi-

lagrium.

the godly mans tears are regiſtred in Gods book, and the quantity kept in his bottle.

The time of our trouble (ſaith Chriſt is but a *Modicum*. God's anger laſts but a moment (ſaith David) a little ſeaſon (ſaith the Lord) and therefore calls all the time of our pain, but the *hour of ſorrow*. David, for the ſwiftness thereof, compares our preſent troubles to a *Brook* and *Athanaſius* to a *ſhower*: compare the *longeſt miſery* that a man endures in this life, to the *eternity* of eternal joys, and they will appear to be nothing. And as the ſight of a Son ſafe born makes the Mother forget all her former deadly pain, ſo the ſight of Chriſt in Heaven who was born for thee, will make all theſe pangs of Death to be quite forgotten, as if they had never been: like Stephen, who as ſoon as he ſaw Chriſt, forgot his own wounds, with the horreur of the Grave, and terrour of the ſtorie, and ſweetly yielded his Soul into the hands of his Saviour. Forget thine own pain, think of Chriſt's wounds; Be faithful unto the Death, and he will give thee the Crown of Eternal Life.

6. That you are now called to Repetition in Chriſt's School, to ſee how much Faith, Patience, and Godlineſs you have learned all this while: and whether you can, like Job, receive at the hand of God ſome evil, as well as you have hitherto received a great deal of good. As therefore you have always prayed, *Thy will be done*, ſo be not now offended at that which is done by his *holy will*.

7. That



7. That all things shall work together for the best to them that love God? insomuch that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, &c. shall be able to separate us from the love of God, which is in Jesus Christ our Lord. Assure your self that every pang is a prevention of the pains of Hell, every respite an earnest of Heavens rest; and how many stripes do you esteem Heaven worth? As your life hath been a comfort to others, so give your Friends a Christian example to die, and deceive the Devil as Job did. It is but the Cross of Christ, sent before to crucifie the love of the World in thee, that thou mayst go eternally to live with Christ who was crucified for thee. As thou art therefore a true Christian, take up ( like Simon of Cyrene ) with both thy arms his holy Cross, carry it after him, unto him; thy pains will shortly pass, and joys shall never pass away.

*Consolations against the fear of Death.*

**I**F in the time of thy sickness thou findest thy self fearful to die; meditate,

1. That it argueth a dastardly mind to fear that which is not: For in the Church of Christ there is no Death, Isa. 25. 7, 8. And whosoever liveth and believeth in Christ shall never die, Joh. 11. 26. Let them fear Death who live without Christ: Christians die not, but when they please God, they are like Enoch translated unto God. Their pains are but Elijah's fiery Chariot to carry them to Heaven: or like Lazarus's sores

Gen. 5. 24.  
2 Kings 2,  
11, 12.  
Luke 6. 23.

John 14.

sending them to *Abraham's bosom*. In a word, if thou be one that like *Lazarus* lovest *Jesus*, thy sickness is not unto the death, but for the glory of God, who of his love changeth thy living Death to an everlasting Life. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. died willingly (when they might have lived) in hope of the immortality of the Soul: wilt thou being trained so long in Christ's School (and now called to the *Marriage Supper* of the blessed Lamb, *Apoc.* 19. 7.) be one of those *Guests* that refuse to go to that joyful Banquet? God forbid.

Job 14. 5.

2. Remember that thy abode is here but the *second degree* of thy life; for after thou hadst first lived nine months in thy *Mother's womb*, thou wast of necessity driven thence to live here in a second degree of life. And when the number of months which God hath determined for this life are expired, thou must likewise leave this and pass to a *third degree* in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as far this kind of life as this doth that which one lives in his *Mother's womb*. To this last and *excellentest* degree of life, through this door passed Christ himself, and all his Saints that were before thee: and so shall all the rest after them and thee. Why shouldst thou fear that which is common to all God's Elect? why should that be uncouth to thee, which was welcome to all them? Fear not Death; for as it is the *Exodus*

duſ of a bad, ſo it is the *Genesis* of a better world: the end of a *temporal*, but the beginning of an *eternal* life.

3. Conſider that there are but *three things* that can make Death ſo fearful unto thee.

First, the *loſs* thou haſt thereby. Secondly, the *pain* that is therein. Thirdly, the *terrible effects* which follow after. All theſe are but falſe fires and cauſeleſs fears. For the firſt, if thou leaveſt here uncertain goods which *Thieves* may rob, thou ſhalt find in Heaven a true *treasure* that can never be taken away: theſe were but lent thee as a *Steward* upon accounts, thoſe ſhall be *given* thee as the *reward* for ever. If thou leaveſt a *loving wife*, thou ſhalt be married to *Chriſt*, which is more lovely. If thou loveſt *children* and *friends*, thou ſhalt there find all thy *religious* anceſtors and children departed: yea *Chriſt* and all his bleſſed *Saints* and *Angels*: and as many of thy children as be God's Children, ſhall thither follow after thee. Thou leaveſt an *earthly poſſeſſion*, and a *houſe of clay*: and thou ſhalt enjoy an *Heavenly Inheritance* and *manſion of glory*: which is purchaſed, prepared, and reſerved for thee. What haſt thou loſt? Nay is not Death unto thee *gain*? Go home, Go home, and we will follow after thee.

Secondly, For the pain in Death; the fear of Death more *pains* many than the very *pangs* of Death; for many a Chriſtian dies without any great *pangs* or *pains*. Pitch the *Anchor* of thy hope on the firm ground of the *Word* of God, who hath promiſed in

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Mors præſentis vite exitus, & introitus melioris. Bern. in Epiſt. ad Rom.

Mat. 6. 19, 20.

John 14. 2.  
2 Cor. 5. 1.

Timor mortis ipſa morte peior.

2 Cor. 12. 9.

1 Cor. 10. 13.

thy weaknels to perfect his strength, and not to suffer thee to be tempted above that thou art able to bear : And Christ will shortly turn all thy temporal pains to his eternal Joys.

Rom. 8. 1.

John 5. 24.

Lastly, As for the terrible effects which follow after Death, they belong not to thee being a member of Christ, for Christ by his Death hath taken away the sting of Death to the faithful, so that now there is no condemnation to them that are in Christ Jesus. And Christ hath protested, that he that believeth in him hath everlasting life, and shall not come into condemnation, but hath passed from death unto life. Hereupon the Holy Spirit from Heaven saith, Blessed are the dead which die in the Lord; and that from thenceforth they rest from their labours, and their works do follow them. In respect therefore of the faithful, Death is swallowed up in Victory; and this sting which is sin and the punishment thereof, is taken away by Christ. Hence Death is called in respect of our bodies, a sleep and rest, and in respect of our Souls, a going to our heavenly Father, a departure in peace, a removing from this body to go to the Lord, a dissolution of Soul and body to be with Christ. What shall we say? Precious in the sight of the Lord is the death of his Saints. These pains are but thy throws and travels, to bring forth eternal life. And who would not pass through Hell to go to Paradise? much more through Death? There is nothing after Death that thou needest fear;

1 Cor. 15. 54.

1 Thess. 4. 13.

Ha. 26.

Apoc. 14.

1 John 4. 1.

ἀπόλυσις ἐν  
εἰρήνῃ.

Luke 3.

1 Cor. 3.

Phil. 1. 22.

ἀνίστασθαι.

Mors porta

gloriz.

Greg. janua

vitæ. Ber.

fear; not thy *sins*, because Christ hath payed thy *ransome*; not the *Judge*, for he is thy *loving Brother*; not the *Grave*, for it is the *Lord's bed*; not *Hell*, for thy Redeemer keeps the *Key*; not the *Devil*, for God's *holy Angels pitch their tents about thee*, and will not leave thee, till they bring thee to Heaven. Thou wast never nearer *Eternal life*: glorifie therefore Christ by a blessed Death. Say chearfully, *Come Lord Jesus*, for thy Servant cometh unto thee: I am willing, Lord, help my *weakness*.

*Seven sanctified Thoughts, and mournful Sighs of a sick man, ready to Die.*

**N**OW forasmuch as God of his infinite mercy doth so temper our pain and sickness, that we are not always oppressed with extremity, but gives us in the midst of our extremities some respite to ease and refresh our selves; thou must have an especial care (considering how short a time thou hast, either for ever to lose, or to obtain Heaven) to make use of every breathing time which God doth afford thee: and during that little time of ease, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short Thoughts and Sighs.

*The first Thought.*

**S**Eeing every man enters into this life in tears, passeth it in sweat, and ends it in sorrow; ah what is there in it, that a man should desire to live any longer in it? Oh! what a folly is it, that when the Mariner roweth

roweth with all his force to arrive at the wished Port ; and that the *Traveller* never resteth till he comes to his journeys end ; we fear to descry our Port, and therefore would put back our Bark to be longer tossed in this continual Tempest ; we weep to see our journeys end, and therefore desire our journey to be lengthened, that we might be more tired with a foul and cumbersome way.

*The spiritual Sigh thereupon.*

Gen. 47. 9.

**O** Lord, this life is but a troublesome Pilgrimage, few in days, but full in evils ; and I am weary of it by reason of my sins. Let me therefore ( O Lord ) intreat thy Majesty in this bed of sickness, as *Elias* did under the *Juniper tree* in his affliction : It is now enough, O Lord, that I have lived so long in this Vale of misery ; take my soul into thy merciful hands, for I am no better than my Fathers.

1 Kings 19. 4.

*The second Thought.*

Rom. 7. 24.

James 4. 1.

Gal. 5. 17.

**T**Hink with what a body of sin thou art loaden, what great civil wars are contained in a little world, the flesh fighting against the spirit ; passion against reason, Earth against Heaven, and the World within thee banding it self for the Word without thee ; and that but one only means remains to end this conflict, Death, which ( in God's appointed time ) will separate thy Spirit from thy flesh ; the pure and regenerate part of thy Soul, from that part which is impure and unregenerate.

*The*

*The spiritual Sigh upon the second Thought.*

**O** wretched man that I am, who shall deliver me from the body of this death? O my sweet saviour Jesus Christ, thou hast redeemed with thy precious blood. And because thou hast delivered my soul from sin, mine eyes from tears, and my feet from falling; I do here from the very bottom of my heart, ascribe the whole praise and glory of my salvation to thy only grace and mercy, saying, ( with the holy Apostle ) Thanks be unto God, which hath given me the victory through our Lord Jesus Christ.

Rom. 7. 34.  
1 Pet. 2.  
Apoc. 5. 9.  
Psal. 116. 8.

1 Cor. 15. 57.  
Psal. 145.

*The third Thought.*

**T**Hink how it behoves thee, to be assured that thy soul is *Christs*; for Death hath taken sufficient gages to assure himself of thy body, and that all thy senses be all ready to die, save only the sense of pain; but sith the beginning of thy being began with pain, marvel the less if thy end conclude with Dolours. But if these temporal dolours ( which only afflict the body ) be so painful; O Lord, who can endure the devouring fire? who can abide the everlasting burning?

Isa. 33. 14.

*The spiritual Sigh upon the third Thought.*

**O** Lord Jesus Christ, the Son of the living God, who art the only Physician that canst ease my body from pain, and restore my Soul to life eternal: put my Passion, Cross and Death, betwixt my Soul and



Acts 7. 59.

and thy *Judgments* : and let the merits of thy obedience stand betwixt thy Father's justice and my disobedience: and from these bodily pains receive my Soul into thine everlasting peace: for I cry unto thee with Stephen; Lord Jesus receive my spirit.

*The fourth Thought.*

**T**Hink that the worst that Death can do, is but to send thy Soul sooner than thy flesh would be willing, to Christ and his heavenly Joys: Remember that that worst is thy best hope. The worst therefore of Death, is rather a help than a harm.

*The spiritual Sigh upon the fourth Thought.*

Luke 23. 43.  
Psalm 11. 23.

**O** Lord Jesus Christ, the Saviour of all them that put their trust in thee, forsake not him that in misery flieth unto thy Grace for succour and mercy; Oh sound that sweet Voice in the ears of my Soul, which thou spakest unto the penitent thief on the Cross, This day thou shalt be with me Paradise. For I, O Lord, do (with the Apostle) from my Soul speak unto thee, I desire to be dissolved, and to be with Christ.

Isa. 25. 7, 8.  
John 11. 25.

*The fifth Thought.*

**T**Hink, ( if thou fearest to die ) That in Mount Sion there is no Death, for he that believeth in Christ, shall never die. And if thou desirest to live, without doubt, the life Eternal ( whereunto this Death is a passage ) surpasseth all. There do all the faithful departed ( having

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ving ended their miseries) live with *Christ* in joys, and thither shall all the godly, which *survive*, be gathered out of their troubles, to enjoy with him *eternal rest*.

*The spiritual sigh on the fifth Thought.*

**O** Lord, thou seeest the malice of Satan, who (not contenting himself, like a roaring Lion all the days and nights of our life, to seek our destruction) shews himself *busiest*, when thy Children are *weakest*, and nearest to their end: O Lord reprove him, and preserve my Soul. He seeks to terrifie me with Death, which my sins have *deserved*; but let thy Holy Spirit comfort my Soul with the assurance of eternal life, which thy blood hath *purchased*. Assuage my *pain*, increase my *patience*, and (if it be thy blessed will) end my *troubles*: for my Soul beseecheth thee with old blessed Simeon, Lord, now let me thy servant depart in peace, according to thy word.

1 Pet. 5.8.

Luke. 2. 29.

*The sixth Thought.*

**T**Hink with thy self what a blessing God hath bestowed upon thee above many millions in the World: that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsely: thou hast lived in a true Christian Church, and hast grace to die in the true Christian faith, and to be buried in the Sepulchre of God's Servants; who all wait for the hope of Israel, and raising of their bodies in the resurrection of the just.

Acts 26. 6, 7.  
Luke 14. 14.

The

*The spiritual Sigh upon the sixth Thought.*John 11. 25,  
26.

Verse 24.

Job 19. 25,  
26.

**O** Lord Jesus Christ, who art the Resurrection, and the life, in whom whosoever believeth shall live though he were dead. I believe that whosoever liveth, and believeth in thee shall never die. I know that I shall rise again in the resurrection of the last day; for I am sure, that thou my Redeemer livest, And though that after my death, worms destroy my body, yet I shall see thee, my Lord, and my God, in this flesh.

Mat. 25. 34.

Grant therefore, O Christ, for the bitter death and passion-sake, that at that day I may be one of them to whom thou wilt pronounce that joyful sentence; Come ye blessed of my Father, inherit the Kingdom prepared for you before the foundation of the world.

*The seventh Thought.*Gal. 3. 13.  
Lam. 1. 12.

**T**Hink with thy self how Christ endured for thee a cursed Death, and the wrath of God which was due unto thy sins; and what terrible pains and cruel torments the Apostles and Martyrs have voluntarily suffered for the defence of Christ's faith, when they might have lived by dissembling or denying him? how much more willing shouldst thou be to depart in the faith in Christ, having less pains to torment thee, and more means to comfort thee.

*The*

*The spiritual Sigh upon the seventh Thought.*

**O** Lord, My sins have deserved the pains of Hell and eternal Death; much more these fatherly corrections, wherewith thou dost afflict me: But, O blessed Lamb of God, which takest away the sins of the world, have mercy upon me, and wash away all my filthy sins with thy most precious blood, and receive my soul into thy Heavenly Kingdom; for into thy hands O Father, I commend my spirit, and thou hast redeemed me, O Lord, thou God of Truth.

John 1. 29.  
Apoc. 1. 5.  
Luke 23. 42.

Psalms 35. 1

*The sick person ought now to send for some godly religious Pastor.*

**I**N any wise remember ( if convenient-ly it may be ) to send for some godly and religious Pastor : not only to pray for thee at thy Death, ( for God in such a case hath promised to hear the prayers of the righteous <sup>1</sup> Prophets, and <sup>2</sup> Elders of the Church ) but also upon thy confession, and unfeigned repentance to absolve thee of thy sins. For as Christ hath given him a calling to <sup>3</sup> baptize thee unto repentance for the remission of thy sins : so hath he likewise given him a calling, and <sup>4</sup> power and <sup>5</sup> authority ( upon repentance ) to absolve thee from thy sins; <sup>6</sup> I will give thee the Keys of the Kingdom of Heaven : and whatsoever thou shalt bind upon Earth shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven. And again, Verily I say unto you, whatsoever ye bind

<sup>1</sup> Gen. 20. 7.  
Jer. 18. 20.  
& 3. 1.  
Ezek. 4. 14.  
<sup>1</sup> Sam. 9. 7.  
& 12. 9, 21.  
<sup>2</sup> James 5.  
14, 15, 16.  
<sup>3</sup> Mark 1. 4.  
Acts 19. 4.  
<sup>4</sup> 1 Cor. 5. 4.  
<sup>5</sup> 1 Cor. 10. 8.  
<sup>6</sup> Mat. 16. 19.  
Mat. 18. 18.

John 20. 21,  
22.

Job 33. 19,  
20, 23, 24.

James 5.  
17, 18.

Apoc. 11. 6.

1 Cor. 5. 5.

2 Cor. 10. 4.

Mat. 16. 19.

Ministri  
peccata re-  
mittunt,  
non αὐτ-  
ξοίας, sed  
ορραγικῶς.

1 Cor. 4. 1, 2.

1 Cor. 5. 4.

Acts 13. 38.

bind in earth, shall be bound in heaven : and whatsoever ye loose in earth, shall be loosed in heaven. And again, Receive ye the holy Ghost : whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained. This Doctrine was as ancient in the Church of God as Job, for Elibu tells him, That when God strikes a man with maldy on his bed, so that his Soul draweth near the grave, and his life to the buriers : If there be any messenger with him, or any interpreter, one of a thousand, to declare unto man his righteousness, then will he have mercy upon him, &c. And answerable hereunto saith St. James, ( if the sick have committed sins ) upon his repentance, and the Prayers of the Elders. they shall be forgiven him. These have power to shut Heaven, and to deliver ( the scandalous impenitent Sinner ) to Satan : For the weapons of their warfare are not carnal ; but mighty, through God, to cast down, &c. and to have vengeance in readiness against all disobedience. They have the Key of loosing, therefore the power of absolving,

The Bishops, and Priests of the Church, do not forgive sins by any absolute power of their own ( for so only Christ, their Master forgiveth sins ) but ministerially, as the servants of Christ, and Stewards, to whose fidelity their Lord and Master hath committed his Keys : and that is, when they do declare and pronounce, either publicly or privately, by the Word of God, what bindeth, what looseth ; and the mercies of God to penitent Sinners, or his Judgments

ments to impenitent and obstinate persons, and so do apply the general Promises or threatnings to the penitent or impenitent. For Christ from Heaven doth by them (as by his Ministers on Earth) declare whom he remitteth and bindeth, and to whom he will open the gates of Heaven, and against whom he will shut them. And therefore it is not said, whose sins ye signifie to be remitted, but whose sins ye remit. They then do remit sins, because Christ by their Ministry remitteth sins, as Christ by his Disciples loosed Lazarus, John 11.44. And as no water could wash away Naamans Leprosy, but the water of Jordan, (though other Rivers were as clear) because the promise was annexed unto the waters of Jordan, and not of other Rivers; so though another man may pronounce the same words, yet have they not the like efficacy and power to work on the conscience, as when they are pronounced from the mouth of Christ's Ministers, because that the <sup>1</sup> promise is annexed to the word of God, in their mouths, For them hath he <sup>2</sup> chosen, <sup>3</sup> separated and <sup>4</sup> set apart for this work; and to them he hath committed the <sup>5</sup> Ministry, and word of Reconciliation; by their holy <sup>6</sup> Calling, and <sup>7</sup> ordination they have received the <sup>8</sup> holy Ghost, and the ministerial power of binding and loosing. They are sent forth of the holy Ghost for this work whereunto he hath called them. And Christ gives his Ministers power to forgive sins to the penitent in the

Heb. 5.4. Tit. 1.5. <sup>7</sup> John 20. 22, 23. Acts 13. 24. <sup>8</sup> John 20. 23. same

To this end saith Basil, in Asc. c. 13. Christus omnibus Pastoribus Ecclesie, *ἰσὺς μαρτυροῦντες ἰερωσύνην*, æqualem tribuit potestatem, cujus signum est quod omnes ex æquo ligant & solvunt, ut Petrus. Papists dare not deny this.

Quilibet sacerdos (quatum est ex virtute clavium) habet potestatem indifferenter in omnibus. In suppl. Th. 4. 6.

Verse 10.

<sup>1</sup> John 10.

21, 22.

<sup>2</sup> Acts 1. 24.

<sup>3</sup> Acts 13. 2.

<sup>4</sup> Rom. 1. 7.

<sup>5</sup> 2 Cor. 5.

18, 19.

<sup>6</sup> Acts 13. 1.

1 Cor. 1. 1.

<sup>8</sup> John 20. 23.

Luke 11. 4.  
2 Cor. 5. 18.

same words that he teacheth us in the Lord's Prayer, to desire God to forgive us our sins ; to assure all penitent Sinners, that by God his Ministers absolution doth fully, through the merits of Christ's blood, forgive them all their sins : So that what Christ decreeth in Heaven, in *foro judicii* ; the same he declareth on earth by his *reconciling Ministers, in foro pœnitentiæ* : so that as God hath reconciled the world to himself by Jesus Christ ; so hath he ( saith the Apostle ) given unto us the mystery of this Reconciliation.

John 20. 21,  
23.

He that sent them to baptize , saying, Go and teach all Nations, baptizing them, &c. sent them also to remit sins : saying, As my Father sent me, so send I you ; whosoever sins ye remit, they are remitted unto them, &c. As therefore none can baptize ( though he use the same water and words ) but only the lawful Minister , which Christ hath called and authorized to this Divine and Ministerial Function : so though others may comfort with good words ; yet none can absolve from sin , but only those to whom Christ hath committed the

2 Cor. 2. 7, 10.  
Heb. 5. 4.

2 Cor. 5. 18,  
19.  
Luke 10. 16.

holy Ministry and word of reconciliation : and of their absolution, Christ speaketh, He that heareth you heareth me. In a doubtful title thou wilt ask the counsel of the skilful Lawyer, in peril of sickness thou wilt know the advice of the learned Physitian : and is there no danger in dread of damnation, for a sinner to be his own Judge.

Judicious



Judicious Calvin teacheth this point of Doctrine most plainly; *Et si omnes mutuo nos debeamus consolari, &c.* Although (saith he) we ought to comfort and confirm one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertain our consciences of the remission of sins: insomuch as they are said to remit sins, and to loose Souls: Let every faithful man therefore remember that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his conscience) he makes private confession of his sins unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his Soul: whose office it is (both publickly and privately) to administer Evangelical Consolation to God's people.

Beza <sup>1</sup> highly commendeth this practice: and Luther saith, That he had rather lose a thousand worlds, than suffer private confession to be thrust out of the Church, Our Church hath ever most <sup>2</sup> soundly maintained the truth of this Doctrine; but most justly abolished the tyrannous and Antichristian abuse of Popish auricular confession; which they thrust upon the Souls of Christians, as an expiatory Sacrifice, and a meritorious satisfaction for sin, racking their Conscience to confess, when they feel no distress, and to enumerate all their sins, which is impossible: that by this means they might

drive

Lib. 3. instit.  
c. 4. sect. 12.

<sup>1</sup> In Antith. Papatus & Christianis. vo. 1. fo. 46. 109. & seq.  
<sup>2</sup> Witness our Liturgy. Dr. Holman absolved D. Reynolds, who not being able to speak, kissed the hand wherewith he was absolved.

<sup>1</sup> Apoc. 3. 9.  
 Mat. 2. 7.  
 Luke 5. 21.  
<sup>2</sup> Mat. 16. 19.  
<sup>3</sup> 1 Cor. 4. 1.  
<sup>2</sup> Cor. 5. 20.  
<sup>4</sup> Ministerii  
 clavis du-  
 plex est, una  
 scientia di-  
 scernendi.  
 1 Cor. 12. 10.  
 1 John 4. 1.  
 Jer. 25. 15.  
 Alia est po-  
 testas ligan-  
 di & absol-  
 vendi.  
 John 20. 23.  
 Mat. 27. 4.  
 Heb. 7. 24;  
 27, 28.  
 Heb. 8. 4.  
 Heb. 7. 25.

dive into the secrets of all men, which oft-  
 times hath proved pernicious, not only  
 to private persons, but also to publick States.  
 But the truth of God's Word is, that no  
 person having received Orders in the  
 Church of Rome can truly absolve a Sinner;  
 for the keys of absolution are two; the one  
 is the key of Authority, and that only  
<sup>1</sup> Christ hath; the other is the key of Mi-  
 nistry, and this he <sup>2</sup> gives to his Ministers,  
 who are therefore called the Ministers of  
 Christ. The <sup>3</sup> Stewards of God's Mysteries, The  
<sup>4</sup> Embassadors of Reconciliation, Bishops, Pa-  
 stors, Elders, &c. But Christ never ordained  
 in the New Testament any order of sacrific-  
 ing Priests: neither is the name *ispds*,  
 which properly signifieth *sacerdos*, or sacri-  
 ficing Priest, given to any Officer of Christ,  
 in all the New Testament: Neither do we  
 read in all the New Testament of any who  
 confessed himself to be a Priest, but Judas.  
 Neither is there any real Priest in the New  
 Testament, but only Christ. Neither is there  
 any part of his Priesthood, to be now ac-  
 complished on Earth, but that which he  
 fulfilleth in Heaven, by making intercession  
 for us. Seeing therefore Christ never ordained  
 any order of sacrificing Priests: and that  
 Popish Priests scorn the name of Ministers  
 of the Gospel, to whom only Christ com-  
 mitted his Keys: it necessarily followeth,  
 that no Popish Priest can truly either excom-  
 municate or absolve any Sinner, or have any  
 lawful right to meddle with Christ's Keys.  
 But the Antichristian abuse of this Divine  
 Or-

Ordinance should not abolish the *lawful use* thereof betwixt Christians and their Pastors in *cases of distress of Conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to *raise up an humble Spirit*, than this spiritual conference betwixt the Pastors and the people committed to their charge. If any *sin* therefore troubleth thy conscience, confess it to *God's Minister*, ask his counsel, and if thou dost truly repent, receive his *Absolution*. And then doubt not in *foro Conscientiæ*, but thy sins be as verily forgiven on earth, as if thou didst hear Christ himself in *foro judicii*, pronouncing them to be forgiven in Heaven. *Qui vos audit, me audit*; he that heareth you, heareth me. Try this, and tell me whether thou shalt not find more ease in thy conscience, than can be expressed in words. Did prophane men consider the *Dignity* of this Divine Calling, they would the more honour the *Calling*, and reverence the persons.

Luke 10, 16.

The sick man (having thus eased his conscience, and received his *Absolution*) may do well (having a convenient number of faithful Christians joined with him) to receive the *Holy Sacrament* of the *Lord's Supper*; to encourage him in his *Faith*, and to discourage the *Devil* in his assaults. In this respect the <sup>1</sup> *Council of Nice* termeth this Sacrament, *Viaticum*, the *souls provision for his journey*. And albeit the *Lord's Supper* be an Ecclesiastical action, yet forasmuch

<sup>1</sup> Concil.  
Nic. Can. 12.

<sup>1</sup> Mat. 26. 18.

Luke 22. 12.

<sup>2</sup> Rom. 16. 5.

Philem. v. 2.

<sup>3</sup> Mat. 18.

10.

<sup>4</sup> Jewel a-gainst *Har-*

ding, Art. 1.

of private

Mass fol. 4.

<sup>5</sup> In millis

privatis suf-

ficient si unus

sit præsens,

scilicet Mi-

nister qui,

populi to-

tius perso-

nam gerit.

Aquin. part.

8. q. 38.

Art. 5.

<sup>6</sup> De cœne

administra-

tione ita

sentio liben-

ter, admit-

tendum esse

hunc morē,

ut apud æ-

grotos cele-

bretur com-

munio, cum

ita res &amp; op-

portunitas

feret. Epist.

51.

asmuch as our Lord ( the first Instituter ) celebrated it in a <sup>1</sup> private house, and that S. <sup>2</sup> Paul termeth the houses of Christians, the *Churches of Christ* : and that <sup>3</sup> Christ himself hath promised to be in the midst of the faithful, where but two or three are gathered together in his Name : I see no reason, but if *Christians* desire it ( when they are not through sickness able to come to the Church ) but that they should receive, and Pastors ought to administer unto them the Sacraments at home. He sheweth more simplicity than knowledge, who thinks that this savours of a *private Mass*. For a Mass is called *private*, not because it is said in a private house, but because ( as Bishop <sup>4</sup> Jewel teacheth out of <sup>5</sup> Aquinas ) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a communion, and the *Antichristian Idol* of a private Mass, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ* his institution is observed, many faithful Brethren meet together and tarry one for another, Christ his Death is remembered and shewed, and the Minister together with the Faithful, and the sick party do communicate. Mr. Calvin saith, That he doth very willingly admit administering the Communion to them that are sick, when

when the case and opportunity so requireth. And in <sup>1</sup> another place he saith, That he had many weighty reasons to compel him not to deny the Lord's Supper unto the sick. Yet I would wish all Christians to use to receive often in their health, especially once every month with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. Perkins saith very well, The fruit and efficacy of the Sacraments is not to be restrained to the time of receiving, but it extends it self to the whole time of man's life afterwards: the efficacy whereof did men thoroughly understand, they would not need to be so often exhorted to receive it.

*Pastores omnes hic exoratos velim, ut in hujus controversiæ statim penitus introspectant nec fideles ex hac vita migrantes & panem vitæ petentes viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio, Parvuli panem petunt, & non sit qui frangat eis.* As therefore when a wicked liver dieth he may say to death as Ahab said to Elijah, Hast thou found me, O mine Enemy? So on the other side, when it is told a penitent Sinner, that Death knocks at the door, and begins to look him in the face, he may say of Death, as David said of Ahimaaz, Let him come, and welcome, for he is a good man, and cometh with good tidings: he is the messenger of Christ, and bringeth unto me the joyful news of eternal life. And

V

as

<sup>1</sup> Cur cœnam ægrotis negandam esse non arbitror, multæ & graves causæ me impellunt. Epist. 32. 1. Perkins his right way to Dying.

Admonitio ad Pastores. Lam. 4. 4.

<sup>1</sup> Kings 1. 2, 10.

<sup>2</sup> Sam. 28. 28. Ut moriari pius, vivere discere pie.

*' Summum  
hominis bo-  
nus ex hac  
vita exitus.*

as the *Red Sea* was a gulf to drown the *Egyptians* to destruction, but a passage to the *Israelites* to convey them to *Canaans* possession: so Death to the wicked, is a *sink* to hell and condemnation; but to the godly the gate to everlasting life and salvation. And one day of a *blessed Death*, will make amends for all the *sorrows* of a *bitter life*.

When therefore thou perceivest thy soul departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and mind, these words, fixing the eyes of thy soul upon Jesus Christ thy Saviour.

*A Prayer at yielding up of the Ghost.*

John 1. 29.

**O** Lamb of God which by thy blood hast taken away the sins of the world, have mercy upon me a sinner, Lord Jesus receive my spirit. Amen.

Luke 18. 13.

*When the sick party is departing, let the faithful that are present kneel down, and commend his soul to God, in these or the like words.*

Psalms 46. 1.

Psalms 49.

**O** Gracious God and merciful Father, who art the refuge and strength, and very present help in trouble: lift up the light of thy favourable countenance at this instant upon thy servant that now cometh to appear in thy presence: wash away, good Lord, all his sins, by the merits of Christ Jesus blood, that they may never be laid to his charge. Increase his faith, preserve and keep safe his soul from the danger of the Devil and his wicked Angels. Comfort him with thy holy Spirit, cause him now to feel

1 John 1. 7.

feel that thou art his *loving Father*, & that he is thy child by *Adoption and Grace*. Save O Christ, the price of thine own blood, and suffer him not to be lost, whom thou hast bought so dearly. Receive his soul, as thou didst the *penitent thief* into thy heavenly *Paradise*: Let thy blessed Angels conduct him thither, as they carried the soul of *Lazarus*: grant unto him a joyful resurrection at the last day. O Father, hear us for him, and hear thine own Son, our only *Mediator*, that sits at thy right hand, for him and us all; even for the merit of that bitter death and passion which he hath suffered for us. In confidence whereof we now recommend his soul into thy fatherly hands, in that blessed prayer which our Saviour hath taught us in all times of our troubles to say unto thee: *Our Father, &c.*

Thus far of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety  
in dying for the Lord.

**T**HE Practice of Piety in dying for the Lord, is termed *Martyrdom*.

*Martyrdom* is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of Death: to invite many, and to confirm all, to embrace the truth thereof. To this kind of death Christ hath promised a Crown; Be thou faithful unto the death, and I will give thee the Crown of life. Which promise the Church so firmly believeth, that they termed *Martyrdom*

i Cor. 12. 13.  
Sanguis  
Martyrum  
semen Ec-  
clesiæ. Mar-  
tyres acce-  
perunt non  
dederunt  
coronas.  
Leo. Marty-  
rio corona-  
tus. Euf.  
usual.  
δίδωμι τοῖς  
στέφανον τῆς  
ζωῆς.



it self, a *Crown*. And God to animate Christians to this excellent prize, would by a *prediction* that *Stephen*, the first Christian Martyr, should have his name of a *Crown*.

Of *Martyrdom* there are three kinds.

1. *Sola voluntate*, in will only, as *John* the Evangelist, (who being boiled in a Caldron of Oil) came out rather *annointed* than *sod*: and died of old age at *Ephesus*.

2. *Solo opere*, in deed only, as the *Innocents* of *Bethlehem*.

3. *Voluntate & opere*, both in will and deed, as in the Primitive Church, *Stephen*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our days, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable, whose *fiery zeal* to Gods truth, brought them to the *flames* of *Martyrdom*, to seal *Christ's Faith*. It is not the cruelty of the Death, but the *innocency* and *holiness* of the cause, that maketh a Martyr. Neither is an erroneous Conscience a sufficient warrant to suffer *Martyrdom*: because science in God's Word must direct Conscience in man's heart. For they who killed the Apostles, in their erroneous consciences, thought they did *God good service*; and *Paul* of zeal breathed out *slaughters* against the *Lord's Saints*. Now whether the cause of our *Seminary Priests* and *Jesuits* be so *holy, true, and innocent*, as that it may

warrant

Bern. Ser. in  
fest. innoc.  
Frid. Nausea  
in vit. Johan.  
Flores. Hist.  
ad An. 66.  
Mat. 2.  
Acts 7.  
Acts and  
Monum.  
1 Pet. 2. 10.

Causa, non  
passio facit  
martyrem.  
Aug. Epi.  
Non mortes  
sed mores.  
Dr. Boys.  
Tho. Aq. in  
1. p. quest.  
19. art. 6.  
John 16. 2.  
Acts 9. 1.  
Phil. 3. 6.

warrant their Conscience, to suffer Death, and to hazard their eternal salvation thereon; let *Paul's Epistle* written to the ancient Christian Romans (but against our new Antichristian Romans) be judge: and it will plainly appear, that the Doctrine which St. Paul taught the ancient Church of Rome, is *ex Diametro* opposite in 20 fundamental points of true Religion, to that which the new Church of Rome teacheth and maintaineth: For St. Paul taught the Primitive Church of Rome,

1. That our Election is of God's Free-Grace, and not *ex operibus praevisis*, Rom. 9. 11. Rom. 11. 5, 6.

2. That we are justified before God by faith only, without good works, Rom. 3. 20, 28. Rom. 4. 2, &c. Rom. 1. 17.

3. That the good works of the regenerate, are not of their own condignity meritorious, nor such as can deserve Heaven, Rom. 8. 8. Rom. 11. 6. Rom. 6. 23.

4. That those Books only are God's Oracles and Canonical Scripture, which were committed to the custody and credit of the Jews, Rom. 3. 2. Rom. 1. 2. Rom. 16. 26. such were never the *Apocrypha*.

5. That the holy Scriptures have Gods authority, Rom. 9. 17. Rom. 3. 4. Rom. 11. 32. conferred with Gal. 3. 22. Therefore above the authority of the Church.

6. That all, as well Laity as Clergy, that will be saved, must familiarly read or know the holy Scripture, Rom. 15. 4. Rom. 10. 1, 2, 8. Rom. 16. 26.

V 3

7. That

*Epistola ad Romanos,*  
is no  
*Epistola in Romanos.*

<sup>4</sup> Note that the Scripture saith, God saith, and the Scripture concludeth he is all one with Paul.

τὰ εἰδωλα,  
Having re-  
ference to  
what he  
spake be-  
fore.  
Rom. i. 13.  
of Images.

7. That all Images made of the true God, are very Idols, R. 1. 23. & R. 2. 22. conferr'd.

8. That to bow the knee religiously to an Image, or to worship any Creature, is meer Idolatry, R. 11. 4. and a lying service, R. 1. 25.

9. That we must not pray unto any but to God only, in whom we believe, Rom. 1. 13, 14. Rom. 8. 15, 27. Therefore not to Saints and Angels.

10. That Christ is our only intercessor in Heaven, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the only sacrifice of Christians, is nothing but the spiritual sacrificing of their souls & bodies to serve God in holiness and righteousness, R. 12. 2. R. 15. 16. therefore no real sacrificing of Christ in the Mass.

12. That the religious worship call'd *doulia* as well as *latría*, belongeth to God alone, Ro. .9. Ro. 12. 1. Ro. 16. 18. conferr'd.

13. That all Christians are to pray unto God in their own native language, R. 4. 11.

14. That we have not of our selves, in the state of corruption, free will unto good, Rom. 7. 11, &c. Rom. 9. 16.

15. That Concupiscence in the regenerate, is sin, Rom. 7. 7, 8, 10.

16. That the Sacraments do not confer grace, *ex opere operato*, but sign and seal that is already confirmed unto us, Rom. 4. 11, 12. Rom. 2. 28, 29.

17. That every true believing Christian may in this life be assured of his salvation, Rom. 8. 9, 16, 35, &c.

18. That no man in this life, since Adams fall, can perfectly fulfil the Commandments

ments of God, Rom. 7. 10, &c. Rom. 3. 19, &c. Rom. 11. 32.

19. That to place Religion in the *difference of Meats and Days*, is superstitious, Rom. 14. 3, 5, 5, 17, 23.

20. That the *imputed Righteousness* of Christ, is that only that makes us just before God, Rom. 4. 9, 17, 23.

21. That Christ's *flesh* was made of the *Seed of David*, by *Incarnation*, not of a *wafer Cake* by *Transubstantiation*, Rom. 1. 3.

22. That all true Christians are *Saints*, and not those whom the Pope doth only *canonize*, Rom. 1. 7. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. & 15. Rom. 15. 25.

23. That *Ipse*, Christ the *God of Peace*, and not *Ipsa* the *woman* should bruise the *Serpent's head*, Rom. 16. 20.

24. That every soul must of *conscience* be *subject*, and pay tribute to the *Higher Powers*, that is, the *Magistrates*, which bear the *sword*, Rom. 13. 1, 2, &c. and therefore the *Pope* and *Prelates* must be subject to their *Emperours*, *Kings*, and *Magistrates*, unless they will bring *damnation* upon their souls, as *Traytors* that resist God and his *Ordinance*, Rom. 13. 2.

25. That *Paul* ( not *Peter* ) was ordained by the *grace of God*, to be the chief *Apostle* of the *Gentiles*; and consequently of *Rome*, the chief *City* of the *Gentiles*,<sup>1</sup> Rom. 15. 15, 16, 19, 20, &c. Rom. 11. 14. Rom. 16. 4.

26. That the *Church* of *Rome* may err and at *Appii forum*, hearing that he was coming towards

<sup>1</sup> Seems by Rom. 15. 20, 29. and the whole last Chapter, that the Christians who were in Rome before Paul came thither, were converted by those Preachers whom he had sent thither before him: for he calls them his *Helpers*, verse 3. 9. *Kinsmen*, verse 7. 14. *Fellow-prisoners*, v. 7. the *first-fruits* of *Achaia*, where he had preached, v. 7. all familiar to him and to *Terius*, who writ the *Epistle*, v. 22. And therefore they came so joyfully to meet Paul at *Rome*, Acts

fall away from the true Faith, as well as the Church of Jerusalem, or any other particular Church, Rom. 11. 20, 21, 22.

And seeing the new upstart Church of Rome, teacheth in all these, and in innumerable other points, clean contrary to that which the Apostle taught the Primitive Romans, let God and this Epistle judge betwixt them and us, whether of us both stands in the true ancient Catholick Faith which the Apostle told the old Romans? and whether we have not done well to depart from them, so far as they have departed from the Apostles Doctrine? And whether it be not better to return to St. Paul's truth, than still to continue in Romes error? And if this be true, then let Jesuits and Seminary Priests take heed and fear, lest it be not faith but faction; not truth, but treason; not Religion, but Rebellion, beginning at Tybur, and ending at Tyburn, which is the cause of their death. And being sent from a troublesome Apostolical See, rather than from a peaceable Apostolical Seat, because they cannot be suffered to perswade Subjects to break their Oaths, and to withdraw their Allegiance from their Sovereign to raise Rebellion, to move Invasion, to stab and poison Queens, to kill and murder Kings, to blow up whole States with Gun-powder; they desperately cast away their own bodies to be hanged and quartered; and (their souls saved, if they belong to God) I wish such honour to all his Saints that sends them. And I have just cause to fear,

fear, that the Miracles of *Lipsius* two Ladies, *Blunfons* Boy, *Garnets* Scraw, and the Maids fiery Apron, will not suffice to clear that these men are not *Murderers* of themselves, rather than *Martyrs* of *Christ*.

And with what *Conscience* can any *Papist* count *Garnet* a *Martyr*, when his own conscience forced him to confess, that it was for *Treason*, and not for *Religion* that he died? But if the Priests of such a *Gunpowder* Gospel be *Martyrs*, I marvel who are *Murderers*? If they be *Saints*, who are *Scythians*? & who are *Canibals*, if they be *Catholicks*?

But leaving these, if they will be filthy, to their filthiness still, let us ( to whose fidelity the Lord hath committed his true faith, as a precious depositum ) pray unto God, that we may lead a holy life, answerable to our holy faith, in piety to *Christ* and obedience to our King, that if our Saviour shall ever count us worthy that honour to suffer *Martyrdom* for the *Gospels* sake, be it by open burning at the stake, as in *Q. Maries* days; or by secret murdering, as in the *Inquisition* house; or outrageous massacring, as in the *Parisians* Mattens; in being blown up with *Gun-powder*, as was intended in the *Parliament-house*, we may have grace to pray for the assistance of his holy spirit, so to strengthen our frailty, and to defend his cause, as that we may seal with our deaths the evangelical truth which we have protested in our lives. That in the days of our lives we may be blessed by his word, in the day of Death be blessed in the Lord,

Ut Alexan-  
dri causa iis  
qui illam  
scire cupi-  
unt patefi-  
at, judica-  
tus est E-  
phesti ab E-  
milio Fron-  
tino Pro-  
consule non  
propter  
professionis  
nomen, sed  
propter  
perpetrata  
latrocinia,  
cui n jam es-  
set pravari-  
cator ( &  
Proditor )  
Euseb. Hist.  
Eccl. lib. 5.  
c. 18.

1 Tim. 6. 20.  
Pro. 24. 21.  
1 Pet. 2. 17.  
Acts 5. 41.

Luke 11. 28.  
Apoc. 14. 13.  
Mat. 25. 34.  
Apoc. 22.  
20.

and in the day of judgment be the blessed of his Father : Even so grant Lord Jesus, Amen.

*A Divine Colloquy between the Soul and her Saviour, concerning the effectual merits of his Dolorous Passion,*  
Soul.

**L**ord, wherefore didst thou wash thy Disciples feet? *Christ.* To teach thee how thou shouldst prepare thy self to come to my Supper.

*John 13. 14.* S. Lord, why shouldst thou wash them thy self? *Ch.* To teach thee humility, if thou wilt be my Disciple.

*Luke 22. 19.* S. Lord, wherefore didst thou before thy Death institute thy last Supper? *Ch.* That thou mightest the better remember my Death, and be assured that all the merits thereof are thine.

*John 18. 2.* S. Lord, wherefore wouldst thou go to such a place where Judas knew to find thee? *Ch.* That thou mightest know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit sin.

*John 8. 1.* S. Lord, wherefore wouldst thou begin thy *Gen. 3. 3.* passion in a Garden? *Ch.* Because that in a Garden thy sin took first beginning.

*Mat. 26. 40.* S. Lord, wherefore did thy three select *Ila. 63. 5.* Disciples fall fast asleep, when thou beganst to fall into thy agony? *C.* To shew that I alone wrought the work of thy Redemption.

*Mat. 26. 4.* S. Lord, why were there so many plots and *Psalms 9. 2, 3.* snares laid for thee? *C.* That I might make thee to escape all the snares of thy Ghostly Hunter.

S. Lord,



S. Lord, why wouldst thou suffer Judas (betraying thee) to kiss thee? C. That by enduring the words of dissembling lips, I might there begin to expiate sin, where Satan first brought it into the world.

Mat. 26. 46.  
Gen. 3. 45.

S. Lord, why wouldst thou be sold for thirty pieces of Silver? C. That I might free thee from perpetual bondage.

Mat. 27. 3.

S. Lord, why didst thou pray with such strong crying and tears? C. That I might quench the fury of God's Justice, which was so fiercely kindled against thee.

Mark 26. 39.  
Heb. 5. 7.

S. Lord, why wast thou so afraid and cast into such an agony? C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and find more comfort in thy crosses.

Luke 22. 44.

S. Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might pass from thee? C. That thou mightest perceive the horreur of that curse and wrath, which being due to thy sins, I was then to drink and endure for thee.

Mal. 26. 29,  
42, 44.  
Gal. 3. 13.

S. Lord, wherefore didst thou after thy wish submit thy will to the will of thy father? C. To teach thee what thou shouldst do in all thy afflictions, and how willingly thou shouldst yield to bear with patience, that Cross which thou seest to come from the just hand of thy heavenly Father.

Luke 2. 4.

S. Lord, wherefore didst thou sweat such drops of water and blood? C. That I might cleanse thee from thy stains & bloody spots.

Luk. 22. 45.

S. Lord, why wouldst thou be taken, when thou mightest have escaped thine enemies?

C. That

Mat. 7. 27.  
Mat. 22. 13.  
Math. 26. 35.

C. That thy spiritual Enemies should not take thee, and cast thee into the Prison of utter darkness.

S. Lord, wherefore wouldst thou be forsaken of all thy Disciples? C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.

John 18. 8.  
Mark 14.  
51, 52.

S. Lord, wherefore wouldst thou stand to be apprehended alone? C. To shew thee that my love of thy salvation was more than the love of my Disciples.

S. Lord, wherefore was the young man caught by the Souldiers, and unstript of his linen, who came out of his bed, hearing the stir at thy apprehension, and leading to the High Priest?

C. To shew their outrage in apprehending me, and my power in preserving out of their outrageous hands, all my Disciples, who had been otherwise worse handled by them, than was that young man.

Mat. 25. 2.

S. Lord, wherefore wouldst thou be bound? C. That I might loose the cords of thine iniquities.

Luke 22. 57.  
Luke 22. 59.  
Luke 22. 61.

S. Lord, why wast thou denied of Peter? C. That I might confess thee before my Father, and thou mightest learn that there is no trust in man, and that salvation on proceeds of my meer mercy

S. Lord, wherefore wouldst thou bring Peter to repentance at the crowing of the Cock?

C. That none should despise the means which God hath appointed for their conversion, though they seem never so mean.

S. Lord, wherefore didst thou at the Cock-crowing turn and look upon Peter?

E. Be.

C. Because thou mightest know, that without the help of my grace no means can turn a Sinner unto God, when he is once fallen from him.

S. Lord, wherefore wast thou covered with a purple robe? C. That thou mightest perceive that it was I that did away the scarlet sins.

John 19. 5.

S. Lord, wherefore wouldst thou be crown'd with thorns? C. That by wearing thorns, the first fruits of the curse, it might appear that it is I which take away the sins and curse of the world, and crown thee with the crown of life and glory.

Isa. 1. 8.

Mat. 27. 2.

1 Pet. 2.

Apoc. 10.

S. Lord why was a reed put into thy hand?

Mat. 27. 19.

C. That it might appear that I came not to break the bruised Reed.

Mat. 12. 20.

Mat. 27. 29.

S. Lord, wherefore wast thou mocked of the Jews? C. That thou mightest insult over Devils, who otherwise would have mocked thee, as the Philistines did Sampson.

Jud. 15. 16.

Mat. 26. 7.

S. Lord, wherefore wouldst thou have thy blessed face defiled with spittle? C. That I might cleanse thy face from the shame of sin.

S. Wherefore Lord, were thine eyes hood-winked with a veil? C. That thy spiritual blindness being removed, thou mightest behold the face of my Father in Heaven.

Mat. 14. 65.

S. Lord, wherefore did they buffet thee with fists, and beat thee with staves? C. That thou mightest be freed from the strokes and tearings of infernal Fiends.

Mat. 27. 20.

Mat. 27. 33.

S. Lord, wherefore wouldst thou be reviled? C. That God might speak peace unto thee by his Word and Spirit.

Mat. 27. 30.

S. Lord, wherefore was thy face disfigured with

John 19. 3.

Isa. 53. 2.

Mat. 26. 67.

Mat. 15. 19.

John 19. 1.

with blows & blood? C. That thy face might shine glorious as the Angels in Heaven.

S. Lord, wherefore wouldst thou be so cruelly scourged? C. That thou mightest be freed from the sting of conscience, and wipe off everlasting torments.

S. Lord, wherefore wouldst thou be arraigned at Pilates bar? C. That thou mightest at the last be acquitted before thy Judgment-seat.

Mat. 14. 50.

S. Lord, wherefore wouldst thou be falsely accused? C. That thou shouldest not be justly condemned.

Luke 23. 2.

S. Lord, wherefore wast thou turned over to be condemned by a strange Judge? C. That thou being redeemed from the captivity of a hellish Tyrant, mightest be restored to God, whose own thou art by right.

John 19. 11.

Titus 3. 1.

Rom. 1. 31.

1 Pet. 2. 13,

14.

S. wherefore, O Christ, didst thou acknowledge that Pilate had power over thee from above? C. That Antichrist under pretence of being my Vicar, should not exalt himself above all principalities and powers.

Luk. 23. 1, 2.

John 19. 12,

&amp;c.

Note well

Apoc. 1. 8.

&amp; Apoc. 7.

6, 24.

John 19. 16.

Luke 23. 24.

Rom. 8. 3.

S. Lord, why wouldst thou suffer thy passion under Pontius Pilate, being a Roman president to Cæsar of Rome? C. To shew that the Cæsarian and Pontifical policy of Rome should chiefly persecute my Church, and crucifie me in my members.

S. But why Lord wouldst thou be condemned? C. That the Law being condemned in me thou mightest not be condemned by it.

Mat. 27. 24.

John 15. 6.

S. But why wast thou condemned, seeing nothing could be proved against thee? C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. Lord.

S. Lord, wherefore wast thou led to suffer out of the City? C. That I might bring thee to thy rest in the Heavenly City. Mat. 27.23. Heb. 13. 12.

S. Lord, why did the Jews compel Simon of Cyrene, coming out of the Field, to carry thy Cross? C. To shew the weakness whereunto the burthen of thy sin brought me: and what must be every Christians case, which goeth out of the Field of this world toward the heavenly Jerusalem. Luke 23. 26. Mat. 27. 32.

S. Lord, why wast thou unstript of thy garments? C. That thou mightest see how I forsook all to redeem thee. John 19. 18.

S. Lord, wherefore wouldst thou be lifted up on a Cross? C. That I might lift thee up with me to Heaven. Luke 23.

S. Lord, wherefore didst thou hang upon a cursed tree? C. That I might satisfie for thy sin committed, eating the forbidden fruit of a Tree. Luke 23.33. Gal. 2. 7.

S. Lord, wherefore wouldst thou hang between two Thieves? C. That thou my dear soul, mightest have place in the midst of Heavenly Angels. Luke 23.33.

S. Lord, wherefore were thy hands and feet nailed to the Cross? C. To enlarge thy hands to do the works of righteousness, and to set thy feet at liberty to walk in the way of peace. Psal. 22.16. John 10. 25.

S. Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens skulls? C. To assure thee, that my Death is life unto the Dead. Mat. 27. 33.

S. Lord, why did not the Souldiers divide thy seamless coat? C. To shew that my Church is one without rent of schism. John 19. 4. S.

Mat. 27. 30.

S. Lord, wherefore didst thou tast Vinegar and Gall? C. That thou mightest eat the bread of Angels, and drink the water of life.

John 19. 30.

Rom. 10.

1 Cor. 3. 13.

S. Lord, why saidst thou upon the Cross, it is finished? C. That thou mightest know that by my Death the Law was finished, and thy Redemption effected.

John 19. 34.

S. Lord, why didst thou cry out on the Cross, my God, my God, why hast thou forsaken me? C. Lest thou being forsaken of God, shouldest have been driven to cry in the pains of Hell, Wo and alas for evermore.

2 Pet. 2. 4.

Jude v. 6.

John 19. 23.

S. Lord, wherefore was there such a general darkness when thou didst suffer and cry out on the cross? C. That thou mightest see an Image of those hellish pains which I suffered to deliver thee from the endless pains of Hell, and everlasting chains of darkness.

S. Lord, why wouldst thou have thine arms nailed abroad? C. That I might embrace thee more lovingly, my sweet Soul.

Luke 23. 45.

Luke 23. 9.

Rom. 9. 18.

S. Lord, why did the Thief, that never wrought good before, obtain Paradise upon so short repentance? C. That thou mayst see the power of my Death to forgive them that repent, that no Sinner needs despair.

S. Lord, why did not the other thief which hanged as near thee obtain the like mercy? C. Because I leave whom I will to harden themselves in their lewdness to destruction, that all should fear and none presume.

Mat. 26. 50.

John 10. 18.

S. Lord, wherefore didst thou cry with such a loud and strong voice in yielding up the ghost? C. That it might appear that no man took my life from me, but that I laid it down my self.

S. Lord.

S. Lord, wherefore didst thou commend thy soul into thy Father's hands? C. To teach thee what thou shouldst do, being to depart this life.

Luke 23. 6.

S. Lord, wherefore did the veil of the Temple rent in twain at thy Death? C. To shew that the Levitical Law should be no longer a partition-wall between Jews and Gentiles. and that the way to Heaven is open to all Believers.

John 13. 1.

Mat. 25. 51.

Ephes. 2. 14.  
Heb. 10. 19,  
20.

S. Lord, wherefore did the Earthquake and the stones cleave at thy Death? C. For horreur to hear their Lord dying: and to upbraid the cruel hardness of Sinners.

Mat. 27. 51.

Exod. 1. 56.

Mat. 14. 21.

Zach. 12. 20.

John 20. 34.

S. Lord, wherefore did not the Souldiers break thy legs, as they did the thieves who hanged at thy right hand and left? C. That thou mayst know, that they had no power to do any more unto me than the Scripture had foretold that they should do, and I should suffer to save thee.

John 19. 3.

There is a-

bout man's

heart a skin

called Peri-

cardium,

containing

water, which

cools and

moistens the

heart, lest it

should be

scorched

with conti-

nual moti-

on. This

skin once

pierced,

man cannot

live. Colum.

Anatom. 7.

Horst. de

nat. human.

l. 1. exerc.

8. q. 3.

<sup>1</sup> 1 John 5.

S. Lord, wherefore was thy side opened with a spear? C. That thou mightest have a way to come nearer thy heart.

S. Lord, wherefore ran there out of thy precious side blood and water? C. To assure thee that I was slain indeed, seeing my heart blood gushed out, and the water which compassed my heart flowed forth after it: which once spilt, man must needs Die.

S. Lord, wherefore ran the blood by <sup>1</sup> it self, and the water afterwards by its self, out of thy blessed wound? C. To assure thee of two things. 1. That by my blood-shedding Justification and Sanctification were effe-  
cted



sted to save thee. Secondly, that my Spirit by the conscionable use of the *water* in *Baptism*, and blood in the *Eucharist*, will effect in thee *Righteousness* and *holiness*, by which thou shalt glorifie me.

Mat. 27. 5.

S. Lord, wherefore did the grave open at thy Death? C. To signifie that Death by my death hath now received his Deaths wound and was overcome.

Mat. 27. 10.

S. Lord, wherefore wouldst thou be buried? C. That thy sins might never rise up to judgment against thee.

Mat. 27. 56.

S. Lord, wherefore wouldst thou be buried by two such honourable Senators, as Nicodemus and Joseph of Arimathea? C. That the truth of my Death (the cause of thy Life) might more evidently appear unto all.

John 19. 39.  
40.

John 19. 4.  
Mat. 27. 60.

S. Lord, wherefore wast thou buried in a new sepulchre wherein was man never laid before? C. That it might appear that I and not another rose, and that by mine own power, not by anothers vertue, like him who revived at the touching of *Elisha's* bones.

2 Kings 13.  
21.

Mat. 28. 6.

Rom. 4. 35.

S. Lord, wherefore didst thou raise up thy body again? C. That thou mayst be assured that thy sins are discharged, and that thou art justified.

Mat. 27. 52,

53.

Acts 17. 31.

S. Lord, wherefore did so many bodies of thy Saints (which slept) rise at thy Resurrection? C. To give an assurance that all the Saints shall arise by the vertue of my Resurrection at the last day.

Psal. 116. 11.

Gal. 6. 17.

S. Lord, what shall I render unto thee for all these benefits? C. Love thy Creator, and become a new Creature.

The

*The souls Soliloquie, ravished in contemplation of the Passion of our Lord.*

**W**H A T hast thou done, O my sweet Saviour, and blessed Redeemer, that thou wast thus *betray'd of Judas, sold of the Jews, apprehended as a Malefactor, and led bound as a Lamb to the slaughter?* What evil hadst thou committed, that thou shouldst be thus openly arraigned, *accused, falsely, and unjustly condemned before Annas & Caiaphas, the Jewish Priests at the Judgment-seat of Pilate the Roman President?* What was thy offence? or to whom didst thou ever *wrong*? that thou shouldst be thus pitifully *scourged with whips, crown'd with thorns; scoffed with flouts, reviled with words, buffeted with fists, and beaten with staves?* O Lord, what didst thou deserve to have thy blessed face *spit upon, and covered as it were with shame?* to have thy Garments *parted, thy hands and feet nailed to the Cross?* To be *lifted up* upon the cursed tree, to be *crucified* among thieves, and made to *tast Gall and Vinegar?* and in thy deadly extremity to endure such a sea of God's *wrath* that made thee cry out, as if thou hadst been forsaken of God thy Father? yea to have thy innocent heart *pierced* with a cruel spear, and thy precious blood to be *spilt* before thy *blessed mothers* eyes? Sweet Saviour; how much wast thou tormented to endure all this, seeing I am so much *amazed* but to think upon it? I enquire for thine offence, but I can find none in thee? no not so much as *guile* to have

*have been found in thy mouth. Thy Enemies*  
*are challenged, and none of them dare re-*  
*buke thee of sin; thy Accusers ( that are sub-*  
*orned ) agree not in their witness, the Judge*  
*that condemns thee; openly cleareth thy*  
*innocency, his Wife sends him word she was*  
*warned in a dream that thou wast a just*  
*man, & therefore should take heed of do-*  
*ing injustice unto thee. The Centurion that*  
*executed thee, confessed thee of a truth to*  
*be both a just man, and the very Son of God.*  
*The thief that hangeth with thee justifieth*  
*thee, that thou hast done nothing amiss. What*  
*is the cause then, O Lord, of this thy cruel*  
*ignominy, passion, and death? I, O Lord,*  
*I am the cause of these thy sorrows, my sins*  
*wrought thy shame, my iniquities are the*  
*occasion of thy injuries. I have committed*  
*the fault, and thou art plagued for the of-*  
*fence; I am guilty, and thou art arraigned;*  
*I committed the sin, & thou sufferedst the*  
*death; I have done the crime, & thou hang-*  
*est on the Cross: Oh the deepness of Gods*  
*love! Oh the wonderful disposition of hea-*  
*venly grace! Oh the unmeasurable measure*  
*of divine mercy! the wicked transgresseth, &*  
*the just is punished, the guilty is let escape,*  
*& the innocent is arraigned, the malefactor*  
*is acquitted, and the harmless condemned:*  
*what the evil man deserveth, the good man*  
*suffereth, the servant doth the fault, the ma-*  
*ster endures the strokes. What shall I say?*  
*Man sinneth, and God dieth. O Son of God!*  
*who can sufficiently express thy love, or*  
*commend thy pity; or extoll thy praise: I was*  
*proud*

proud, & thou art humbled; I was disobedient, & thou becamest obedient; I did eat the forbidden fruit, & thou didst hang on the cursed tree; I plaid the glutton, and thou didst fast; evil concupiscence drew me to eat the pleasant apple, & perfect charity led me to drink of the bitter cup; I assayed the sweetness of the fruit, & thou didst taste the bitterness of the gall. Foolish Eve smiled when I laughed: but blessed Mary wept when thy heart bled & died. O my God, here I see thy goodness & my badness, thy justice & my injustice; the impiety of my flesh, and the piety of thy nature. And now O blessed Lord thou hast endured all this for my sake; *What shall I render unto thee for all the benefits bestowed upon me a sinful soul? Indeed Lord I acknowledge, that I ow thee already for my creation more than I am able to pay: for I am in that respect bound, with all my powers & affections to love and adore thee. If I owed my self unto thee for giving me my self in my creation, what shall I now render to thee for giving thy self for me to so cruel Death, to procure my a Redemption? great was the benefit that thou wouldst create me of nothing: but what tongue can express the greatness of this grace, that thou didst redeem me with so dear a price when I was worse than nothing? Surely, Lord, If I cannot pay the thanks I owe thee (and who can pay thee, who bestowed thy graces without respect of merit or regard of measure?) it is the abundance of thy blessings that make me such a bankrupt, that I am so far*

far unable to pay the principal, that I cannot possibly pay so much as the interest of thy love.

But, O my Lord, thou knowest, that since the loss of thine Image (by the fall of my first unhappy Parents) I cannot love thee with all my might and mind, as I should. Therefore as thou didst first cast thy love upon me, when I was a child of wrath & a lump of the lost and condemned world: so now I pray thee shed abroad thy love by thy spirit through all my faculties and affections; that though I can never pay thee in that *measure* of love which thou hast deserved; yet I may endeavour to repay thee in such manner as thou vouchsafest to accept in mercy; that I may in truth of heart love my Neighbour for thy sake, and love thee above all, for thine own sake. Let nothing be *pleasant* to me, but that which is *pleasing* to thee. And sweet Saviour, suffer me not to be lost or cast away, whom thou hast bought so dearly with thine own most precious blood. O Lord, let me never forget thine infinite love, and this unspeakable benefit of my Redemption: without which it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me the assurance of thy holy Spirit; suffer me, O heavenly Father, who art the father of Spirits, in the mediation of thy Son, to speak a few words in the ears of my Lord. If thou, O God, despisest me for my iniquities, as I have deserved; yet be merciful to me for the merits of thy Son, who suffered

suffered so much for me. What if thou seest nothing in me but *miser*y, which might move *anger* and *passion*? yet behold the *merits* of thy Son, and thou shalt see enough to move thee to *mercy* and *compassion*. Behold the *mystery* of incarnation, and remit the *miser*y of transgression. And as oft as the *wounds* of thy Son appear in thy sight, Oh, let the *woe* of my sins be hid from thy presence; as oft as the redness of his *blood* glisters in thy eyes, O let the *guiltiness* of my sins be blotted out of thy *Book*. The wantonness of my flesh provoked thee to *wrath*. O let the *chastity* of his flesh persuade thee to *mercy*: that as my flesh seduced me to sin, so his flesh may reduce me unto thy favour. My *disobedience* deserved a great revenge, but his *obedience* merits a greater weight of *mercy*: for what can man deserve to suffer, which God made man cannot merit to have forgiven? Then I consider the greatness of thy *passion*, then do I see the trueness of that saying, that Christ came into the world to save the chiefest sinners. Darest thou, O Cain, say that thy sins are greater then may be forgiven? Thou liest like a Murtherer; the mercies of one Christ are able to forgive a world of Cains, if they'l believe and repent. The sins of all sinners are finite, the mercies of God are infinite. Therefore, O Father, for the Death and passions sake, which thy Son Jesus Christ hath suffered for me, and I have now remembered to thee, pardon and forgive thou unto me all my sins, & deliver me from the curse & vengeance which they have justly deserved, & through his merits,

merits, make me, O Lord, a partaker of thy mercy. It is thy mercy that I so earnestly knock for: neither shall mine importunity cease to call and knock with the man that would borrow the loaves, until thou arise, and open unto me thy gates of grace. And if thou wilt not bestow on me thy loaves, yet, O Lord, deny me not the crumbs of thy mercy, and those shall suffice thy hungry hand-maid. And seeing thou requirest nothing for thy benefits, but that I love thee in the truth of my inward heart (whereof a new creature is the truest outward testimony) and that it is as easie for thee to make me a new creature, as to bid me to be such: create in me, O Christ, a new heart; and renew in me a right spirit, and then thou shalt see how (mortifying old Adam, and his corrupt lust) I will serve thee as thy new creature, in a new life, after a new way, with a new tongue, and new manners, with new words and new works, to the glory of thy Name, and the winning other sinful souls unto thy Faith by my devout example. Keep me for ever, O my Saviour, from the torments of Hell, and tyranny of the Devil. And when I am to depart this life, send thy holy Angels to carry me, as they did the soul of Lazarus, into thy Kingdom. Receive me into that joyful Paradise, which thou didst promise to the penitent Thief, which at his last gasp upon the Cross, so devoutly begged thy mercy and admission into thy Kingdom. Grant this, O Christ, for thy own Names sake, to whom (as is most due) I ascribe all glory and honour, praise and dominion, both now and for ever. Amen.

FINIS.



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